The CHRISTIAN CENTURY

Published Weekly

Vargas and the Church
By Eula Kennedy Long

Peace and the President
An Editorial

A Moment in the Conscience of Man
By Bernard C. Clausen

Let Mortal Tongues Awake!
By Martin Schroeder

Sleeping Dogs
An Editorial

DECEMBER SURVEY OF BOOKS

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In This Issue

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(Continued in 3rd Col.)

The CHRISTIAN CENTURY

December 1, 1937

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Contents

Editorial
- Editorial Paragraphs 1475
- Sleeping Dogs 1478
- Peace and the President 1479

Quintus Quiz: Courage, Editors! 1481

Contributed Articles
- Let Mortal Tongues Awake, by Martin Schroeder .. 1482
- A Moment in the Conscience of Man, by Bernard C. Clausen 1484
- The Vargas Coup and the Church in Brazil, by Eula Kennedy Long 1485

December Survey of Books
- Primitive Religion, by Paul Radin 1488
- William Penn, A Topical Biography, by William I. Hull 1488
- What Man Has Made of Man, by Mortimer J. Adler 1489
- Death is Incidental, by Heath Bowman and Stirling Dickinson 1491
- Our Hymnody, A Manual of the Methodist Hymnal, by Robert Guy McCutchan 1491
- Work and Dreams and the Wide Horizon, by Louis C. Cornish 1492
- Salute to Yesterday, by Gene Fowler 1492
- The Long Way Home, by Sylvia Chatfield Bates ... 1492
- The Mind of Latin Christendom, by Edward Motley Pickman 1493
- A History of Christian Worship, by Oscar Hardman . 1493
- Faith in an Age of Fact, by Edward H. Reisner 1494
- The Relation between Morality and Intellect, by Clara Chassell Cooper 1494
- The Washington Correspondents, by Leo C. Rosten . 1494
- Christ of the Countryside, by Malcolm Dana 1495
- Books Received 1495

Correspondence 1496

News of the Christian World
- Correspondence from the Near East 1498
- Correspondence from Chicago 1498
- Correspondence from England 1500
- Southern Presbyterian Youth Convention 1502
- Correspondence from Georgia and Florida 1503
- Correspondence from Japan 1505
- Methodist Student Conference 1506
- Correspondence from Cleveland 1507
- Dominion Status for Philippines 1508

The New Films 1510

Calendar of Coming Events

Nov. 1, 1937-Dec. 31, 1938. National Stewardship Campaign.
Nov. 30-Dec. 3. National Teaching Mission, Philadelphia.
Nov. 30-Dec. 3. Southworth Lectures, Andover Newton Theological School, Newton Center, Mass.; Charles Clayton Morrison, speaker.
Dec. 1-3. State Baptist Pastors' Retreat, Grand Island, Nebr.
Dec. 2. Inter-Council Field Committee, New York City.
Dec. 2-5. National Preaching Mission, Jacksonville, Fla.
Dec. 3. Executive Committee, Federal Council of Churches, New York City.
Dec. 4. Laymen's Retreat, Butler University.
Dec. 4. Foreign Policy Association, Hotel Astor, New York City.
Dec. 5. Chicago Sunday Forum, Thorne Hall; Norman Thomas, speaker.
Dec. 5. Chicago Sunday Evening Club; John H. Finley, Editor-in-Chief, New York Times, speaker.
Dec. 5. Ford Hall Forum, Boston; Max Lerner, speaker.
Dec. 9-15. Educational Council Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tenn.
Dec. 10. Department of the Church and Social Service, Federal Council of Churches, New York City.
Dec. 10, 11. Christian Rural Fellowship, New York City.
Dec. 10-13. College of Bishops, Methodist Episcopal Church, South, Nashville, Tenn.
Dec. 12. Chicago Sunday Evening Club; Dr. Richard C. Raines, Hennepin Avenue Methodist Episcopal Church, Minneapolis, speaker.
Dec. 12. Universal Bible Sunday.
Dec. 12. Ford Hall Forum, Boston; Heinz Lipemann, speaker.
Dec. 12. Chicago Sunday Forum, Thorne Hall; William F. Kilpatrick, speaker.
Dec. 12-17. Fifteenth Annual Institute of World Affairs, Beverley Hills, Cal.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

In This Issue

(Continued from 1st Col.)

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The
CHRISTIAN CENTURY
Undenominational

VOLUME LIV CHICAGO, DECEMBER 1, 1937 NUMBER 48

EDITORIAL

THE AUTOMOBILE MASSACRE goes right on mounting. Present indications are that the number killed in this country in automobile accidents this year will exceed 38,000. The number of injured last year passed the million mark. In all the ghastly story, nothing is more clear than that no effective way has as yet been found for dealing with the drunken driver. In fact, that problem grows worse rather than better. Last week in Massachusetts the courts handed down a decision which practically affirms that a drunken driver cannot be held responsible for his acts! Driving while intoxicated last August, a man in Lowell ran down and instantly killed a father and his two-year-old son, while seriously injuring the mother. The driver, detected and arrested after speeding away, was placed on trial for manslaughter. Judge John E. Swift, however, acquitted him of manslaughter and of leaving the scene of an accident, because "he was so drunk he was not in a position to form a judgment or exercise his will." On the minor charge of drunkenness the driver was convicted but sentence was suspended. Fines of $200 each were imposed for convictions for drunken driving and operating a car in such a manner as to endanger public safety. As Professor S. B. Warner of the Harvard law school commented, the logic of this decision "would seem to be that if one must drive recklessly, by all means become completely intoxicated first so as to avoid the danger of a conviction for manslaughter." Judge Swift deserves to be remembered in American legal history as the man who first made our roads safe for drunken homicides.

A Massachusetts Daniel

Thoughts Preliminary To Christmas

TWENTY shopping days from the date of this paper until Christmas! In an article in the *Readers' Digest,* Mrs. Roosevelt suggests that, instead of merely doing our Christmas shopping early, which is well enough in its way, we also do our spring housecleaning early by giving to the needy *now,* at the beginning of winter instead of at the end of it, the partly worn clothing and the used but still usable household equipment which we may discard later just to get rid of it. This is a worthy suggestion. Most people have too many clothes, and some of the surplus is pretty good. Clean out the closets! Do not give rubbish, but good things that can be spared. Everyone can find local agencies to handle these things. But giving surplus articles of these sorts is not quite an adequate expression of the Christmas spirit. When the Christmas lists are being made up, it should be borne in mind that, while there are needy ones in the neighborhood who should be remembered, there is still more terrible need in other countries that should not be forgotten. There are Spanish children, tens of thousands of them, in the most desperate extremity of need, and there are organizations prepared to transmit whatever may be contributed for their relief. The need in China is no less, though unfortunately the means of transmission at present are less clear. These are the regions in which there is perhaps the largest amount of acute human suffering. Let no one imagine that he has felt the authentic glow of the spirit of Christmas, which is the spirit of Christ, unless he has been sufficiently kindled by it to make some sacrifice to lessen the suffering and minister to the needs of some of the victims of the folly and madness of war and of the economic blundering and greed which have produced poverty in a land of plenty.

Japanese Army Advances On Nanking

THE Japanese advancing from Shanghai have smashed the "Hindenburg line" which was supposed to have been capable of defense for an indefinite period. The line was pierced, as a matter of fact, with ridiculous ease, and the Japanese army is moving west with a rapidity which means that resistance to its advances has virtually ceased. According to Japanese reports, the Chinese troops which made such a notable defense of Shanghai have become so disorganized that a Japanese second lieutenant with only fifteen men captured the great walled city of Soochow. It now looks exceedingly doubtful whether the Chinese will be able to make a serious stand before the Japanese reach Nanking. There are indications that not much effort may

be made to defend that capital. Government departments have already left the city, the main bureaus having been transferred to Chungking in Szechwan province. This is a shift of 750 miles westward, and plants the main seat of government behind the defenses offered by the gorges of the Yangtze. No railways or motor roads penetrate this region. What has brought about this sudden, almost panic-stricken dissolution of the Chinese fighting front? In military quarters it has been suspected that the withdrawal of German military advisers, which is understood to have taken place at the time of the fall of Shanghai, has been responsible. The Associated Press, however, in a lengthy dispatch dated November 21, indicates that cleavages have again developed between Chiang Kai-shek and generals who were once semi-independent warlords. Whatever the reason, the seriousness of the military situation, from the Chinese standpoint, cannot be disguised. With the Japanese advance to Nanking, the possibility vanishes of holding the Japanese armies in the north at the line of the Yellow river. All eastern China as far south as the Yangtze is thus opened to the Japanese, and there is nothing to stop them from extending their conquests southward if they elect to do so. China is reduced to a point where guerrilla warfare is about all that is left to it. It remains to be seen whether Chiang Kai-shek can hold even a skeleton government together in the face of such reverses.

Brussels Conference Adjourns

THE Brussels conference is holding its last meeting as these words are being written. It is therefore impossible to quote the exact wording of the resolution with which, it is understood, adjournment will take place. But there can be no doubt about the mood in which the delegates will leave the Belgian capital. Having gathered three weeks ago in considerable confusion as to what was to be attempted, and having failed to make the slightest impression on the Japanese determination to deal with China at first hand, the conference is now breaking up as speedily as possible. Its aftermath, it seems likely, will be a vociferous attempt on the part of each of the principal attendants to place the blame for the conference's failure on someone else. It will be easy for critics to maintain that the single concrete result of the Brussels gathering has been to encourage the Japanese war office. Certainly the militarists in Tokyo must know that they have little to fear by way of forceful intervention or embargo of war materials from the nations which attended this conference. As the Brussels gathering was in its closing stages the Japanese gave a startling demonstration of the exposed position of the major powers in the Far East. The authorities of French Indo-China suddenly shut off the transportation of war materials to the Chinese by way of that colony's railroad into the Chinese provinces of Yunnan. Members of the French government quibbled as to the precise moves which had preceded this decision, but it became clear that they had been convinced that if this step was not taken, Japan would seize the island of Hainan. With Hainan in Japanese hands, Indo-China would be indefensible. Such a proof of Japan's ability to crack down on any nation having territory in the Far East was enough to persuade the Brussels delegates to drop any lingering ideas they may have had of supplying China with the sinews of war. After that, a closing moral reproof for Japan and adjournment were all that remained possible.

Mr. Quezon Sends Up a Balloon

THREE WEEKS ago President Quezon of the Philippine Commonwealth was quoted as favoring immediate independence for the islands. Last week, however, Mr. Quezon sent up a trial balloon which seemed headed for a different port. Asked at a press conference what he had to say about the growth of sentiment in Manila favoring a permanent dominion status under the American flag, the astute Filipino leader let it be known that he was quite ready to discuss such a proposal, provided it came from someone else. Washington immediately professed indifference to this scarcely veiled invitation to reopen the question of the future of the Philippines. But perhaps Mr. Quezon's hint means that the realities of the Philippine problem are about to come out and demand consideration, in Manila if not in Washington. Americans have been taking a good deal of satisfaction to themselves in recent months over the approaching grant of independence to the Philippines. In thus withdrawing from the islands, they have felt, Uncle Sam has given one more lesson in noble self-sacrifice to the greedy and ruthless imperialisms. The sobering fact is, on the contrary, that the independence which the Philippines will achieve under the terms of the Tydings-McDuffie act is likely to bring the islands widespread economic ruin. The economic development which has taken place under American rule has been based on the assumption of free access to American markets. The main purpose of the ten-year preparatory period provided under the Tydings-McDuffie act was to give time to switch the industry of the islands to products and crops which would not require free entry into the United States to keep the Philippine economic machine functioning. But it is now clear that no such switch can be made before 1946. Consequently, the dominion status idea is being pushed in Manila. It is not surprising that President Quezon should be toying with the proposal, since he can hardly look forward with relish to the task of governing a bankrupt republic. However, the same farm and industrial interests which pushed the Tydings-McDuffie bill through Congress will combine to oppose the dominion proposal. It is not to set an example of international altruism that the United States is getting out of the Philippines, but to get Philippine sugar, vegetable oil and sisal off the tariff free list.

Viscount Cecil Receives Nobel Peace Prize

NOT EVEN the most hardened critic of the League of Nations will find it easy to quarrel with the award of the Nobel peace prize for this year to Viscount Cecil. The honor is well bestowed. As one of the leading spirits in the founding of the league and as co-author of its covenant, he has been in the forefront of the movement for peace for two decades. No one has more consistently and

courageously kept faith in the possibility of a world organized on the principle of law and justice rather than arms and violence. His great personal influence has been exercised to sustain the sagging prestige of the league in the face of its successive failures, and his best efforts have been devoted to the correction of its defects and the maintenance of its fundamental idea. As president of the League of Nations Union he has been active in building popular support for the league. Even in America, where the league has increasingly lost the approval of moderate and liberal public opinion, he has preached its gospel persistently without forfeiting the admiration and esteem of those who could not at all points agree with him. He is in America at the present time, and on the day on which the award of the Nobel prize was announced he was receiving an honorary degree from Columbia University at the hands of President Nicholas Murray Butler who, in 1931, shared the peace prize with Jane Addams. Lord Cecil has recently expressed himself as in favor of a strong policy of economic sanctions to curb Japan's invasion of China. He realizes the dangers in the present world situation but does not admit the necessary imminence of war. Commenting on the German demand for the return of her lost colonies, he has urged that the economic needs of Germany and other countries should be studied without prejudice, and has made the pregnant suggestion that perhaps what is needed is a complete revision of the colonial idea and "the abolition of the whole conception of individual ownership of these undeveloped territories." Down that uncharted road may lie the solution of the problem.

Catholics, Bingo and the Miraculous Medal

THE Roman Catholic Archbishop of Milwaukee did the right thing when, a few days ago, he forbade the use of games of chance in money-raising entertainments in the churches of his diocese. The particular game at which his order was directed was "bingo," which is described as "a hilarious type of gambling game that has recently grown so in popularity that it was used to add to the finances of many of the church societies." It was noticed that the church's employment of this gambling device had become one of the stock defenses adduced by slot machine and pin ball operators when haled into court for violation of the anti-gambling laws. Apart from such considerations as the moral effect of such games on parishioners who are lured into participation in them for the glory of God, surely the church is properly protecting its own good name when it refuses to allow its practice to furnish a front behind which the commercial operators of these gambling (and swindling) games can defend their own nefarious operations. While applauding this stand by the Archbishop of Milwaukee, it is relevant to make note also of the contrasting attitude of "Reverend Father James R. Cox," of Pittsburgh, who is peddling by mail a "St. Christopher Miraculous Rose Medal" at one dollar each and offering to each purchaser a chance to participate in the "Garden Stakes" with total cash awards of $25,000. This, it must be understood, is not a lottery within the meaning of the law. The purchaser does not buy a chance. He buys a "miraculous medal," which Father Cox promises to bless for him. With the receipt for his dollar he gets a blank on which to write three suggested names for the monastery garden of St. Patrick's Church. The cash awards, beginning with a grand prize of $10,000, are for those whose suggested names for the garden are approved. This is no better and no worse than dozens of "contests" sponsored by commercial advertisers, but not even a "miraculous medal" can perform the miracle of transforming this sort of traffic into anything other than a disgrace to the church.

Anti-Lynching Bill Reveals Sectional Differences

SENATORIAL debate on the anti-lynching bill has been marked by a filibuster which is criticized by administration supporters as holding up the President's program, by the maiden speech of Senator Dixie Graves, who owes her seat in the Senate to appointment by her husband, the governor of Alabama, and by the rift which the topic developed between northern and southern Democrats. A filibuster in the Senate is not startling news. Neither is there any particular novelty in such a speech as that of Mrs. Graves to the effect that "I hate lynching, but —," with the stress of the argument not upon the admitted evil but upon the invasion of state rights that would be involved in an application of federal power to abate it. The new feature of the situation is that, perhaps on account of the increased number of Negro voters in many northern constituencies, where the Negroes really do vote, the bill has won such strong support from northern Democratic senators that there is a prospect of its passage. This sectional tension within the party came to a climax in the heated interchange between Senator Van Nuys of Indiana, one of the authors of the bill, who defied anyone to "produce a longer record of loyalty to the Democratic party" than his own, and Senator Smith of South Carolina who replied: "And now you wash it all out by attempting to humiliate the section which kept the Democratic party alive." It is, of course, mere rhetoric to say that anybody wants to humiliate anybody by the passage of this measure. It is equally far from the facts to assert that the differences of attitude toward it reflect any basic difference of opinion in regard to the sovereignty of states. Southern Democrats were, for example, much more ready than northern Democrats to concede to the federal government the right to prohibit the liquor traffic. But the debate on the federal anti-lynching bill touches the sharp edge of a political reality when it comes up against the fact that southern senators have more Negroes in their states while northern senators have more voting Negroes in theirs.

Can a Religion Be Libeled?

THE NUMBER one anti-Semite of America, Mr. Edmundson, is reported as about to be tried for libeling the Jewish religion. It is with regret that we must express a doubt as to whether an indictment of this sort will stick. The New York libel law is very broad and inclusive. Almost any injurious publication in regard to a person, corporation or institution can be held to be libelous if it can be shown to be "malicious." But that is a flexible word which

cannot be stretched too far without endangering liberty. It may be said without malice that Mr. Edmundson's statements, especially about the Jewish religion but also about many persons, have been so intemperate, so devoid of probable foundation and so wildly defamatory that it would be a pleasure to see him punished by any legal means. But it seems doubtful whether a charge of libel against a religion can be sustained, however untrue and detrimental the statements may be, and it is still more doubtful whether it would be to the public interest in the long run for it to be sustained. It is of the utmost importance that there be freedom of discussion and of criticism in religion and in politics. The most effective restraint upon the abuse of that freedom is in the good taste of the participants or, if that fails, as it often does, in the knowledge that defamatory and abusive attacks are self-defeating. When one considers how many forms of religion might consider themselves libeled and seek legal redress, and how the courts might find themselves forced into the position of arbiters of religious truth if they had to pass upon cases of this sort, it is apparent that more would be lost than could be gained by attempting to protect the good name of a religion by an appeal to the libel laws. Even if one is stupid enough to believe in the authenticity of the "Protocols of the Elders of Zion," or irresponsible enough to circulate that document after its fraudulent character has been repeatedly demonstrated, an action for libel is hardly the remedy.

Sleeping Dogs

DISESTABLISHMENT of the Church of England is not generally considered a live issue. It may be argued that, during the two and a half centuries since the Toleration Act of 1689, the slow but steady trend toward complete religious liberty and even-handed justice from the government to the adherents of all creeds, has been carrying the Anglican Church constantly closer to the day of its disestablishment. Perhaps it has. But even the most casual reader of English history knows that consistency is the last thing that the British people demand of their government, and that nothing is ever done merely because it is logically the next step. So it is impossible to feel any strong conviction that disestablishment is an imminent probability just because establishment has become more or less absurd.

Yet occasionally the subject leaps into the headlines under circumstances that indicate an awareness on the part of church leaders of the possibility toward which, for the most part, they maintain an attitude of elaborate unconcern. Such an occasion recently arose when there was presented to the assembly of the Church of England a proposal to appoint a committee to draft a measure for presentation to Parliament prohibiting the use of the Anglican service for the marriage of a divorced person whose former spouse is living. The proposal was defeated by two counter-arguments: first, that Parliament was extremely unlikely to pass any such law even if the church asked it; and second, that any urgency by the church to secure the enactment of its own marriage and divorce canon as the law of the state might very easily precipitate disestablishment.

The Archbishop of Canterbury concurred with those who opposed the resolution for the latter reason. It was, of course, the marriage of the Duke of Windsor according to the Anglican form and by an Anglican clergyman—an act that was none the less legal for being ecclesiastically irregular—that suggested the desirability of legislation which would make illegal that which the church forbade, at least with reference to its own ministers and ceremonies. No one needs to be reminded how seriously the archbishop took the proposed marriage of the then king with a divorced person. It must be supposed that his intervention was not motivated by considerations of the political inexpediency of such a marriage, but was based upon what he believed to be the law of God. It may be that he felt the tie between the church and the state to be dangerously strained by the church's part in that episode. At any rate he has carefully refrained from subjecting it to any further tension. A few months ago, when the bill for the liberalization of the divorce laws was about to be passed in the House of Lords, he announced that he would "stand aside" and vote neither for nor against it. He tacitly admitted that England might properly have one divorce law and the Church of England another. And now, with his own ideas and his church's ideas about divorce still unchanged, he is unwilling to ask the state to reinforce the church's position by making it unlawful for an Anglican minister to do that which the state permits but which the church forbids. It might stir up a movement for disestablishment. Better "let sleeping dogs lie," said Dr. Norman Williams of Oxford.

Just how deep is the slumber of those dogs, and how serious might be their bite if they were rudely disturbed, must remain for the present a matter of conjecture, but the debate in the assembly indicated clearly that their potential threat is not negligible. The assembly did, however, take the risk of voting to ask Parliament to abolish the penalties of imprisonment and forfeiture of property, as prescribed by a law four centuries old, for any cathedral dean and chapter that refuse to elect as bishop the candidate presented to it by the crown—in practice, by the prime minister. It is understandable, and creditable, that the church would like to have legally annulled the power now held by the prime minister—even though he may be a Presbyterian like Mr. Balfour or a Baptist like Mr. Lloyd George—to designate the persons who must be elected to the episcopate. The prime ministers have generally been reasonable and the power has not been abused in recent times; but there it is, with penalties to back it, and the church would feel freer if the deans and chapters did not have this legal club over their heads. But the proposal to remove it is certain to suggest to someone that the present power of the government over the church is only correlative with the special privileges which the church enjoys at the hands of the government, and that both ought to be removed if the present arrangement is to be changed. The dogs of disestablishment may growl in their sleep when this measure comes before Parliament.

The trouble is, of course, that the Church of England wants to minimize the government's interference with its affairs, as any good church would, but at the same time it wants to retain its special privileges as the church established by law. The situation is self-contradictory. The present position is tenable at all only because of the unique

ability of the British people to get along in reasonable comfort, by virtue of habit, good sense and respect for tradition under conditions that have no theoretical justification. But some day, in spite of all possible practical adjustments, the Church of England is going to have to face the question as to whether it is willing to go on paying the price of being an established church.

What would it lose by disestablishment? Some of the things that it would lose were frankly mentioned by Dr. Williams in the recent debate in the assembly. It would lose "the ancient connection between the church and the state which was so splendidly manifested during the coronation." Yes, it would certainly lose a good deal of splendor and some splendid opportunities for exhibiting it, and no one can deny that the Church of England sets a good deal of store by its splendor. To those who think highly of regalia as a means of grace and cherish, either for themselves or for their church, the privilege of prominent participation in public ceremonials organized on a national scale, the loss of this privilege, or the sharing of it with other churches, would be a distinct blow.

By disestablishment the church would also lose the seats of twenty-five bishops in the House of Lords. Presumably, rather than certainly, because there has been a question of long standing as to whether the bishops sat in the House of Lords as barons or by reason of their spiritual function. But this theoretical uncertainty has no great weight, for they would probably cease to be barons too, so in any case they would doubtless lose their seats.

The church would inevitably lose property and endowments—how much would depend upon the terms of the settlement. Much property would revert to the crown, but it is not likely that there would be a wholesale secularization of ecclesiastical property. The pressure would, however, necessarily be in the direction of the support of the church by the voluntary gifts of its members.

There would, further, be a loss of the institutional prestige that goes with all these things—participation in public ceremonials, the inclusion of its higher ministry in the ranks of the nobility, the possession of vast properties and endowments—and with the special status implied in being *the* Church of England, in contrast with the chapels and conventicles of dissenters which the state tolerates but does not recognize, and which exist precariously on the offerings of their members. Taken together, these losses would produce a change not less than revolutionary in the status and operations of the church.

But would not disestablishment also bring certain gains? Certainly it would. They would be gains of an entirely different order from the losses, and therefore not easily balanced against them. There would, in the first place, be an incalculable gain in the sense of fellowship among all Christians. The fact of establishment, with its inevitable division of the churches into two categories with different status, is an insuperable barrier to unity. Every person who attended the Oxford Conference or followed its proceedings attentively must have sensed this obstacle. No degree of courtesy and good will and mutual respect among individuals could conceal the fact that neither unity nor full cooperation is possible among churches which stand in radically different relations to the organized political life of the nation. If the churches are to be one in "life and work"—not to mention "faith and order"—they must either all be free churches or all be established. Union in the establishment, as in Scotland, is one way of solving this problem on a national scale. Disestablishment would open the way to union on a world-wide scale.

A second gain would be the removal of that inconsistency which must exist between the claim of a church to be *the* church of the nation, with all the rights, privileges and prerogatives thereto appertaining, and the fact that it is in reality the church of only a minority of the nation.

Finally, and most important, disestablishment would be a step toward freeing the church from the dominance of the secular order. In this respect the problem of the established church is only one aspect of a problem which is faced by every church. If the church is to perform its saving function at the present crisis in the modern world, it must be a church free from commitments to the ideology of the state and the secular society which has created that crisis. It must be a church that has given no hostages to the status quo in national politics, in international relations, in economics, or in conventional morality. In this sense, no church is wholly free. All churches are involved in the common peril implicit in the desire to preserve their respectability, their patriotism and their property. The commitments of established churches are not unique; they are only more explicit than those of the imperfectly free "free" churches. Yet the difference is significant. A disestablished church can at least try to be free. It can consistently claim its freedom, if it has the courage to do so. It will not find itself checked and cramped, when it prepares to give its testimony to the world, by the fear that sleeping dogs may be aroused and special privileges may be lost. The sooner the church forgets its unique privileges and remembers its unique responsibilities, the sooner it can begin to save a world that is on the brink of disaster.

Peace and the President

TWO amendments to the Constitution have been introduced into Congress, both proposing that a national referendum be required before a foreign war can be declared. The amendment sponsored by Senator La Follette, somewhat more detailed than one of similar intent introduced by Senator Capper, would add the following provisions to the nation's basic law:

> The President shall not wage warfare abroad without a declaration of war by Congress. Except in the event of an invasion of, or military expedition against the United States or its territorial possessions, or attack by a foreign military force upon its citizens residing therein, or invasion of or a military expedition from abroad against any other North American or Caribbean nation, the authority of the Congress to declare war or conscript men for military service overseas shall not become effective until confirmed by a majority of all votes cast in a nation-wide referendum thereon.
>
> The Congress, whenever it deems necessary, shall by concurrent resolution refer the questions of war or peace and of military conscription to the citizens of the states, the question to be voted on being: "Shall the United States declare war on ?" And, "Shall the Congress be authorized to conscript men for military service overseas?"

This La Follette amendment differs in only one im-

portant particular from one introduced in the House in 1935 by Representative Louis Ludlow. Mr. Ludlow was for years one of the leading newspaper correspondents in Washington, serving at one time as president of the famous Gridiron Club. He now represents the Indiana district which contains the city of Indianapolis. His amendment would require a national referendum before a declaration of war "except in the event of an invasion of the United States or its territorial possessions," but says nothing about giving Congress a free hand in the case of invasions of Caribbean or other North American countries. When Congress adjourned in August, Mr. Ludlow had 185 of the required 218 signatures to a discharge petition which would force his proposed amendment out of committee. National polls have registered a high proportion of public sentiment in its favor.

It is doubtful whether any amendment of this nature can be adopted. Should any of the amendments now in committee be brought out for debate on the floor of Congress, the difficulties inherent in all such proposals will be magnified in debate to such a size as would make any legislator hesitate before casting an affirmative vote. How, it will be demanded, can the slow and cumbrous machinery of a national election be relied on under the emergency conditions created by a threat of war? And after all objections dealing with the mechanics of such a referendum have been answered, there will still remain more difficult questions of public policy to be faced. Suppose that an emergency led to the holding of such a referendum, it will be argued, and the nation voted in favor of war, but by a narrow margin. How could any government successfully prosecute a war on which it entered with such an openly divided national sentiment behind it?

We are not now interested, however, in discussing the merits of these proposed amendments. There will be time enough for that after hearings have been ordered on them, or after they have come up for congressional debate. But these proposals have a present importance as indications of a growing lack of public confidence in President Roosevelt as a protector of the nation's peace. This is particularly true of the newly introduced La Follette and Capper amendments. Both of these are direct results of the shock delivered to the public by the President's Chicago speech, coupled with the inept results following the administration's abandonment of the neutrality laws while resorting to the Brussels conference. Millions of Americans are beginning to ask where a foreign policy of this sort is leading the nation. They draw parallels with the course followed by President Wilson twenty years ago. They think they see the shadow of another foreign war on the horizon toward which the nation is traveling. The La Follette and Capper amendments are the result. They come as an answer to the "trust me" radio plea with which the President followed his Chicago address.

It is not possible to dismiss the introduction of either of these amendments as a partisan attack on Mr. Roosevelt. Mr. Capper is, to be sure, a Republican. But he is not a party-bound Republican. He has supported a major portion of the New Deal program; he is one of the leaders who has insisted that a Republican revival will require a liberalization of the party. His ability to sense and express popular feeling has, at times, made him the butt of political humor, as when he has been spoken of as the only senator capable of keeping both ears to the ground at the same time. Mr. La Follette is equally free from the suspicion of partisan motives in making a move of this kind. He, likewise, seeks to speak in Congress what he believes to be the ideas of the independent majority in the midwestern states. In short, it is the misgiving of the very section of the public to which Mr. Roosevelt has appealed most directly which lies behind the introduction of these amendments.

This growing lack of public confidence in the ultimate outcome of the President's foreign policy may be traced in large measure to one source. That is the decision of the President to sabotage the neutrality law. The way in which Mr. Roosevelt has maintained the fiction that no war exists in the Far East so that he may, as he once expressed it, steer the nation on a 24-hour course, while evading application of the law meant to apply in just such cases—this more than anything else has undermined the public's trust. A 24-hour foreign policy in such circumstances is a policy subject to sudden changes. It is a policy absorbed with the immediate, and therefore unable to take a long view. The very instability of such a policy conduces to instability in public sentiment.

Mr. Roosevelt never wanted the neutrality law enacted in the first place. There is no secret about that. He would have been happy if no legislation of any sort had been passed, thus leaving the President absolutely free to chart the policy of the nation with regard to entering or staying out of wars in other parts of the globe. Finding that he could not block all legislation of this sort, Mr. Roosevelt tried to induce Congress to enact a law which would have left him power to choose between belligerents and to throw the resources of this country into wars on the side he declared to be the victim of aggression. Up to the moment when, with evident reluctance, he signed the bill which Congress had finally enacted, the President never sensed the weight of public demand which had brought about the passage of this legislation.

From the outbreak of hostilities in China, the President has sabotaged the law enacted by Congress. There is considerable irony in this spectacle of a President who has excoriated citizens for seeking to discover legal loopholes in domestic laws thus taking advantage of a legal loophole in the one law which is supposed to govern his conduct in a foreign crisis of this sort. Because Japan has not formally declared war on China, Mr. Roosevelt has declared himself to be under no obligation to recognize the existence of war and to bring into action the provisions of the neutrality law. This has left the President with the free hand which he has declared essential under such circumstances. With what results?

Well, even Mr. Roosevelt can hardly find cause for elation in any results so far achieved. Although the principal argument made against application of the neutrality law has been that to do so would be to aid Japan, in actuality the single step which the President has taken regarding war materials—the holding up of the shipment of airplanes on the *Wichita*—has hurt China. The Chicago speech put the United States in the position of threatening not only aggressors but treaty breakers of all sorts; certain of its gravest warnings were clearly directed against the fascist

states of Europe even more than against Japan, and these, according to Rome dispatches, led directly to conclusion of the German-Italian-Japanese alliance. The state department note which immediately followed the Chicago speech formally arraigned Japan as an aggressor, thus effectively blocking Japanese attendance at the later Nine Power treaty conference. That conference has now ended in futility. The Chicago warnings echo mockingly. The total effect is to help China not at all, to confirm the militarists of Tokyo in their course since they now stand in no danger of being cut off from war materials, and to increase in this country public suspicion of the President's good faith in dealing with Congress and the laws.

Certain other elements also enter into the situation to increase public disquiet. There is, for example, the speeding up of war preparations on the part of the army and navy. When he reads that the war department has been writing reserve officers asking how many are available to join the army on a permanent basis, and that the navy department has sent emergency sealed orders assigning sailing destinations in the north and south Pacific to all naval commanders on the Pacific coast, the ordinary citizen wants to know what's up. When he is told that the war department has completed plans for an emergency enlistment of half a million men at the outbreak of war, and that the conscription and industrial regimentation plans are being overhauled, his uneasiness increases. When he reads the announcement from the navy department that the approaching session of Congress will be asked for navy building appropriations vastly larger than the present unparalleled appropriations, his apprehensions deepen. When he is asked to provide nearly a hundred million a year as subsidy for an admittedly uneconomic merchant fleet, on the plea that it will be needed for auxiliary service in war, he feels more alarm.

Nor can one overlook the public estimation of the President's own character, as that bears on this issue of keeping out of war. Writing in a newspaper which favors close cooperation with Great Britain and France, Arthur Krock, head of the Washington bureau of the New York *Times,* last week said: "While the ostrich-isolationists and the peace-at-any-price pacifists intend to tie the hands of any chief executive in the future, they are particularly suspicious of Mr. Roosevelt. They have gathered from his speeches, and from publications of occasional visions of himself at a table with the dictators, persuading them to abandon war, that the President entertains what to them seem dangerous ambitions. They think that in the Roosevelt purview the world is his theater of action, also remembering T. R. And some of them feel that Woodrow Wilson's unfulfilled ideal besets the President as a political heritage." This is quite true, and suffers as an estimate of the personal elements in the situation only in leaving out of account the suspicion engendered by the President's rampant navalism.

Mr. Roosevelt is right in believing that the people of this country have the utmost sympathy for China at the present hour. He is right in believing that they view with indignation the course being followed by the dictatorial states of Europe. But if he believes that either their sympathy or their indignation can be used to commit them to fighting another overseas war, he is much mistaken. The introduction of the La Follette and Capper amendments is a word of warning addressed directly to the White House. The President will do well to heed it.

Courage, Editors!

EDITOR THE CHRISTIAN CENTURY:

SIR: I should not be surprised if even you are sometimes in the dumps; if at the present moment you are floundering in the Slough of Despond. If so, I bid you take courage. Every editor indeed can take courage when he reads that in Great Britain a motor vessel, built in Liverpool, is to be called the *M. V. Delane,* for John Thaddeus Delane, as I need scarcely add, was a famous editor of the London *Times.*

In that same city of London there are trains called by the name of Cromwell, Penn, and even Sherlock Holmes, but not, I understand, by the name of any editor. But now a vessel will sail the seas to Brazil and the Argentine bearing the name of an editor, and all editors, yourself included, will go to their desks with a song of hope on their lips. What if they are toiling unknown and unhonored, what if they are simply the undifferentiated "editors," and their best work is anonymous, nevertheless the *M. V. Delane* blazons abroad the fame of one editor, and offers a hope to all editors. Who knows whether in some day, far ahead let us hope, there will be a hospital ship bearing your name? (I think you would prefer that to a destroyer.) Or perhaps some new city may bear your name; and when the children ask in generations to come, *who was ———?* they will be told that he was an editor, and all who pass through that city will leave it with an increased reverence for your craft.

There are some gains in a job which involves so much anonymous work. Higher critics may read the columns of this journal and pretend to say which hand wrote which.

There is something attractive in being concerned simply with the thing said, and not with any personal credit. But at times there will come the desire for recognition.

Was there not a man great in his home town who came to New York, and as he looked around on the crowds in the station, no one paying any attention to him, remarked, "New York is a very anonymous city"? So an editor musing upon his craft may be moved to say: "An editor's life is a very anonymous affair." If so, he can take fresh heart when he thinks of *M. V. Delane* plying the waves.

But lest an editor be puffed up overmuch, Charles Dickens has told us how Mr. Slurk, the editor of the *Eatanswill Independent,* arrived at the Saracen's Head, the inn at Towcester:

> "This," said Mr. Slurk, "this is gratitude for years of labor and study in behalf of the masses. I alight wet and weary and no enthusiastic crowds press forward to greet their champion; the church bells are silent; the very name elicits no responsive feeling in their torpid bosoms. It is enough to curdle the ink in one's pen, and induce one to abandon their cause forever."

Perish such pessimism! *Sursum corda!* The *M. V. Delane* sails or will soon sail the seas.

Ever your admiring servant,

QUINTUS QUIZ.

Let Mortal Tongues Awake!

By Martin Schroeder

CONTRARY to common belief, Germany is not ruled by Adolf Hitler. It is governed by the songs the Germans sing. Though Norman Thomas has (with some justification) substituted the *Saturday Evening Post* for "the songs," there is still life left in the ancient line, "Let me write the songs of a nation and I do not care who makes its laws." Germany proves it. People on this side of the Atlantic express utter astonishment, if not disgust, at the Germans for falling so easily for the dictator's line. "How can they swallow it?" I heard a public speaker shout. Some consider it merely a lack of intelligence in not acting as they believe Americans would act under similar circumstances. But when all possible reasons have been exhausted, arguments are usually clinched with the assertion that the Germans are simply hypnotized by their leader. Well, clever fellow that Hitler, to handle sixty million people by the way he looks at them! Perhaps it's something else. The feeling that there is a deeper explanation grew on me when last year I merged into the stream of pilgrims headed for the Olympic games.

I

In the morning of the opening day I found myself among the curb-lining spectators along Unter den Linden, awaiting the Olympic flame from Athens. Tens of thousands of German youths in formation gathered for the event in the Lustgarten, center of Berlin and stage for spectacles of this kind. From all parts of the city they came, weaving their way through traffic-overloaded streets, marching and—singing. It seemed that with their songs they commanded the right of way. (In fact, one of their songs, "Throughout the land resound our steps," has words to this effect.) Mere kids from ten years up, with serious mien, bound by their tune, kept in step and moved forward.

Wherever you went, all over Germany, one saw these singing formations—the military, the labor service, girls as well as boys. There they came, marching, the Hitler youth, made conscious through their songs of a responsibility toward the fatherland they have a part in building. There they came, members of the Alliance of German Girls, singing, carrying their knapsacks and camping equipment, but—singing; members of the labor service, shouldering a shiny spade instead of rifle, but always singing; detachments of soldiers, all of them singing—singing of honor and glory and power, "marching as to war."

Though it was this mass demonstration that stirred my imagination to an understanding of the power of song, it really should not have taken so long to become aware of it. Having engaged passage on the boat which was also to take an official delegation of Americans with German background, before the boat ever sailed I experienced the exhiliration that comes to one who for the first time in a quarter of a century approaches a ship to take him back to the land of his birth. Two bands and a drum-and-fife corps surrounded the gangplank and, as though in a contest with each other, they alternated in playing melodies of the land the ship was headed for, with the crowds heartily joining in the tunes. With the last blast from the siren, a few minutes after midnight, when gangplanks were lowered and ropes drawn in, band and people in one accord swung into the old-time

> Have I then, have I then to be off from the town,
> While you, my love, stay here?

Throughout the voyage there was never a day that music and folk-song, formally and otherwise, did not come into their own. And when we arrived in Berlin after a night journey and our train pulled in at the Lehrter station, the fatherland's songs played by a military band welcomed us. Many, though they had no friend or relative to meet them, exclaimed, "What a welcome; what a welcome!" Literally, they did it up "brown." At such moments, the most loyal subject of an adopted country feels something kindled within him, so deeply rooted in his nature that it defies logical analysis. If the German folk- or patriotic song is the source of this impelling something, then what the American author, H. E. Krehbiel, wrote in 1904 must be true:

> Color, life and characteristic expression are more clearly and forcibly exemplified in the music of Germany than in that of any other country, because music has entered more deeply into the common life of the German people than into that of their neighbors. There is scarcely a phase in the life of the Germans which has not been crystallized in their songs. In their country, ages ago, the attitude of the apprentice, journeyman, soldier, student, clerk and their fellows toward the sweet passion of love, toward the things incident to their vocations, toward nature as they were compelled to view it, toward the land in which they were born and through which they roamed in obedience to custom, found appropriate expression; and their songs still speak intimately and sympathetically, despite the changes in time and manners, to all who have German blood in their veins.

II

It was under this impact of song and music that I first became aware of the answer to the question many have asked, but for which they never have found a satisfying answer. What makes the German people ready to stand so solidly back of what is to us such a mysteriously powerful government? I thought of my two Saarland travel companions in the narrow railroad compartment. Pressed as to why they should have voted in their plebiscite so overwhelmingly against France, they reiterated in one way or another the ever-recurring reason: "They are of another spirit; they do not sing our songs." For fifteen years the French had dealt kindly with this doubtful territory. Nothing was done that might spoil a vote in their favor. Every lawful device had been employed to win this rich mining borderland. It was exclusively in the hands of its people to cast their lot with one or the other, the victor nation France or harassed Germany under an untried form of government. To the world's astonishment they chose with a staggering majority the absolutism of Germany. Why? Not the press, not coercion, by no means the church, nor any rich promise can be credited with their

attitude in the matter. My two railroad companions had unfolded for me the mystifying puzzle.

We easily forget the element of emotion that enters into every phase of life and eventually may govern it. So then, the question of controlling a people resolves itself into controlling their emotions. Let them sing, and laws and elections will take care of themselves. This is the answer to the riddle that Germany appears to be. Let Saarland history serve as an illustration.

During years of doubtful existence its people had not ceased to sing the songs they were accustomed to, as for instance that challenge to keep faith contained both in the words and tune of the soul-piercing "Watch on the Rhein." Or hear them sing, "Our God who made the iron grow, He does not favor slavery," and you will get a plausible answer to the question as to why they made their strange choice. And then there is the Saarland miners' song, come down through generations:

German is the Saar, German for evermore.
German is our river's strand, German is our fatherland;
Our fatherland, our fatherland!

Pitch against this any appeal to reason, and judge for yourselves which will win. Intellectual argument is powerless against such songs.

III

Numerous were the occasions which deepened my conviction concerning the ruling power of the German song. It came very close home the morning after the Olympics' opening. The organization with which I had traveled had arranged to lay a wreath at the marble block in the Hall of Honor, Germany's equivalent for the tomb of the unknown soldier. Headed by a brownshirt band, the sizable column moved down from the Brandenburger Tor through Unter den Linden, following strains that would stir your soul anywhere, but twice as much under such surroundings. A lane had been cleared for the occasion, traffic stopped and thousands stood in silence as the ceremony took place. When the carriers of the man-sized wreath broke line and in solemn step brought the token into the hall, the band intoned that old, simple six-liner, taught in earliest childhood:

I had a faithful comrade,
None better far and wide!
Amid the snare-drum's rattle,
We two marched forth to battle,
Like brothers side by side,
Like brothers side by side.

In days gone by we used it in the spirit of adventure, but that morning the once lively melody had changed into a chorale. The war had done it. There were the same words and the same music, but somehow the great sorrow had altered both their meaning and effect. At that moment the memory of the suffering and death of millions overflowed the heart. Men swallowed; women wept. That it "got me" I do not deny; neither am I ashamed to own it. The song had done it.

The next time I heard it was in my home town, Weimar. Passing the grade school that had housed me for eight years, I found it had not changed in forty years. Moreover, from one of the classrooms, with windows wide open, there poured down upon me the musical notes that our generation sang so long ago, one of which was "The Faithful Comrade." Wherever you went, the songs of Germany would meet you and follow you, holding your soul in their grip. For the student of German affairs, it is an effect worth thinking about.

My visit to family graves brought me into the depth of the Thuringian mountains, where I stayed in one of the lone and seemingly forgotten hamlets. Night came. Supper over, my host remarked that Brown Shirts were also in town tonight. With glee he told me of the planned establishment of a *Kulturzelle*, a "cultural embryo." Of course I wanted to see. When we reached the rustic community hall, about seventy-five people mostly of the younger set were inside, seated around the spacious floor. The leader, armed with accordion, amused the comers with his self-accompanied songs, and before long struck up the kind everyone could sing, and did.

By that time the ice was broken and the "cultural" work began. With a few boys and girls from neighboring "cells" brought along for the purpose, the player invited the assembly now to learn a new song. Singing and playing line by line, stanza by stanza, in an amazingly short time the song was theirs. At this point a well known waltz was struck up and everyone got to his feet, not to sit down again after the dance was over. To the song were now added graceful motions, then steps, and before the evening was gone the village possessed a new song plus dance, a product of the new culture. A few weeks hence it was to be used at a larger gathering of the whole region. Organization of a local chapter was the last task of the day for the missionaries. The next program was to be a "wander-stage," all under the government's care. Were they happy? You need not ask. "Let me write the songs. . . ." Yes, Germany confirms it.

IV

With the penetrating acuteness that has marked the nazi movement from the beginning, it is no cause for surprise to find them engaged in the spontaneous creation of patriotic songs suitable for the growth, development and future of their ideals. The widely advertised martyrdom of certain early nazis has provided abundant material upon which to build a lore which, expressed in stirring song, will bring the most indifferent into action. The party's official song-book, constant companion of every Brown Shirt, has on its fly-leaf this word of Hitler: "Defiant courage and solemn faith are the songs of a people with great expectations." It has been described as "a soul-invigorating Holy Scriptures, a comrade, a monitor to fill us with strength in following our Leader. Few books of our epoch can so arouse and picture dangers and sacrifices, temptations and hopes, and fill us with burning zeal against the enemies of our cause. It is our confession of faith." An illustration or two will make this plain.

The most vigorous of all nazi songs is probably Dietrich Echart's "Germany Awake," written under the immediate strain and stress of the Versailles treaty. In 1922 it was dedicated to Hitler who, in the historic Munich environment, assisted his followers to make its words and tune their inspiration for that which was to follow. Since 1923 its challenge has been heard at every national convention during the ceremony when, under the salute of guns, new

banners are dedicated. Its author was one of the first who died under political persecution. Here are the lines:

Storm! Storm! Storm!
Ring the bells throughout the land!
Ring, till the sparks begin to fly,
Judas appears, to betray our land,
Ring, till the bell ropes are red with your blood.
Around us but burning and torture and death.
Ring the alarm, till the earth shall rebel
Beneath the thunder of saving revenge!
Woe to the people that's given to dreams.
Germany, awake!

Storm! Storm! Storm!
Ring the alarm throughout the land,
Ring to the men, the aged, the youth,
Ring for the sleepers to leave their abode,
Ring for the girls to come down from the stairs,
Ring for the mothers away from their babes!
Quaking and yelling must fill the air,
Raving and raging in the storm of revenge.
Ring for the dead to come from their graves.
Germany, awake!

Another trail-blazing song, now adorned with Hitler's name, was recalled from revolutionary days of the 1840's, "As yet is freedom not quite lost." It had always been a part of standard student song-books with their emphasis on freedom and love. But under the effects of the Allied peace terms it assumed a commanding significance. Just as anti-nazi sentiments are taboo in Germany today, so were nazi songs forbidden in days gone by. But time and again Dr. Göbbels, then leader of the Berlin storm troop, would gather his faithful at Hohenneuendorf to pour enthusiasm into their hearts by having them sing this song. The first two stanzas and the last lines read:

As yet is freedom not quite lost,
Yet we are not quite overcome.
In every song it lives anew
That from the soaring lark comes down.
It speaks to us in sprouting leaves,
In streams which from the rocks spring forth.
It glows to us in wine's sweet purple
That, sparkling, offers us its joy.

He is not worth the name of man,
He is not worth the virgin's kiss
Who not from heart and soul desires
To serve in freedom's sacred cause.
The iron grows in earth's great depths,
The fire slumbers in the stone,
And we alone shall slaves now be,
Yea, slaves remain, yea, we alone?
. . . . . .
As yet is freedom not quite lost
While there's one heart that longs for it.

The nazi dirge was conceived one wintry night while young men kept death-watch at the coffin of an assassinated blacksmith apprentice, actually in the smithy with the forge the only light:

As the golden evening sun
Poured upon us his last rays,
Came a regiment of Hitler
Slowly down our village ways.
Mournful chanting for their comrade
Sounded through the peaceful town,
For they carried to the graveyard
One of Hitler's faithful men.

The violent death of Horst Wessel at the hands of communists brought his song, "Fling high the banner," into such prominence that it has become the nazi doxology.

Let these examples suffice to show that, whether the attack threatens from within or without, Hitler's Germany possesses in her songs a binding cord, a challenge, and a danger-defying weapon commonly not recognized by us among the actual armaments of that nation. And does this not suggest that, by neglecting the use of America's beautiful folk-songs, the guardians of our culture have shown an unfortunate blindness to the most powerful means of cementing the children of many lands into one happiness-pursuing, homogeneous nation?

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

America is worth that price. Is it not?

A Moment in the Conscience of Man

By Bernard C. Clausen

FROM this time on the name of Zola will be associated with the name of Paul Muni. It is not an unworthy connection. Muni, a young and successful actor, well trained in the classical traditions of the Yiddish stage, had deliberately transplanted his life into the American theater. Within a few months of his first real success there, however, he watched the beginning of the collapse of his profession, as plays yielded popular favor to the movies, and with his stage opportunities shrinking, he uprooted his career once again and prepared himself for Hollywood. He found himself stumbling through the new technical difficulties of this young art and compelled to respond to the demands of businessmen who professed no artistic ideals but were interested solely in prospects of quick and certain profits. He might have sold himself for a good price and conformed to their requirements, using the money for an extravagant bungalow and the other accessories of Hollywood success. Or he might have thrown up his hands in disgust and resorted to useless ridicule, lament and strident blame.

Instead, he mastered the details of a terrifically difficult art and became skillful enough to be important. At last, he was ready to choose his own plays (he rejects four out of five) and to help make them great. This Muni has done with "Louis Pasteur," "The Good Earth," and now "Zola."

He has shown us the only way in which reform anywhere can be accomplished. I once watched a group of officers who were gambling their lives away in games of chance on a naval cruiser suddenly rescued by a marine captain, who played so fine a game of bridge that they could not exclude him, and yet absolutely refused to play for stakes.

Certainly the only hope of saving the American Legion from degenerating into a brawling conspiracy of public looters, rests with good citizens who will join the legion and lift it from within to higher purposes. There is no promise for American political life unless good men will take office. Muni has done more to transform Hollywood than all the resolutions of all the reform organizations combined.

Zola, Villain and Hero

The story which his latest movie tells is elaborate in its settings—the Paris garrets, the magnificent homes, the army headquarters, the island of exile, the French law courts, the Academy of the Immortals—all these seem real to us. Yet for all this sweep of scenery, we are aware that the drama takes place behind the brow of one man—Zola.

The scenes are crowded with villains: villains like Esterhazy, who sells the military secrets to the enemy; Jew-baiting army men who pin the crime on an innocent officer; lawyers who pursue innocence with the zest of savage beasts. Yet we are aware at the end of only one real villain —Zola—the writer who had struggled up from the slums, had caught popular fancy, followed the formula of success, until he became rich, fat, indifferent, proud of his security, socially irresponsible.

There are heroes in the story—like Cezanne, the artist, who retains his garret simplicity and speaks out in protest to his erstwhile comrade whose soul has grown fat; Dreyfus, who, caught in a tangle of circumstances, never yields to despair or rage, but knows that the truth will prevail; Picart, who uncovers the villainous plot and reveals it, though he does not even know the innocent victim; Madame Dreyfus, who spends her life in her husband's defense and at last reaches Zola with the dreadful story. Yet among all these brave souls, we are aware of one central hero—Zola—transformed by a new human sympathy, on fire with a cause, committed to the unpopular course, eager for risks, defying his mad countrymen, managing the skillful strategy, and dying at last without ever seeing the man he had been ready to give his life to save.

Between Zola, the villain, and Zola, the hero, is a moment of gloriously dramatic choice. Zola has on his desk the letter nominating him to a place among the immortals of the French Academy. Beside it are the documents, dropped by Madame Dreyfus, in her heartbroken retreat from his refusal. For three minutes he hesitates—three minutes of silence while over his face play all the lights and shadows of his thoughts. The bare garret of other years, the sudden success and fame, the beauty and peace of his lovely home, the voice of the woman who plead for Dreyfus, the grim power of the army, the implications of the scandal, concern with the soul of France and the spiritual destiny of the race—all these are present as he decides. He chuckles, and makes up his mind and begins to write, "I accuse," a furious protest against the army's brutal injustice.

It is great drama. The critics and the audiences go away, purged of some of their own unworthiness. Once again we realize that the individual human spirit is the stage for the great, universal drama. Far more significant than the traditional love triangle, or the detective mystery, or the far flung adventure, is this conflict within the heart of a man. It is great religion too. All the heroes of faith—Isaiah in the temple, Amos in the hills, Abraham in the tent, Moses in Pharaoh's court, Jesus in the wilderness fought through essentially this same battle and came out essentially where Zola did.

The life of Zola ends with a scene in the Pantheon. Anatole France is speaking, in tribute to his friend.

"Do not pity him because he suffered. Rather let us envy him. He was a moment in the conscience of man!"

We can thank Paul Muni for bringing us that moment again.

The Vargas Coup and the Church in Brazil

By Eula Kennedy Long

THE alignment of Brazil with the dictator nations of the world is not the result of a sudden leap, as Washington has characterized it. There has been, during the past few years, a gradual but steady slipping over into the dictator-fascist point of view, despite President Vargas' reassuring statements to foreign correspondents. The significance of his latest coup—the dissolving of federal and state legislatures and the proclaiming of a new constitution which bears unmistakable authoritarian features—is discounted at Washington. Nevertheless, it causes justifiable concern to all who have known Brazil as a traditional friend and admirer of our institutions, and a defender of democracy, in principle, if not always in practice.

The pretext for this swift move was the fear of armed insurrection which followed the exposure, near the beginning of October, of a long document purporting to be a direct order from Moscow and giving the minutest directions for fomenting revolt and terrorism in Brazil. As has been the case with many other documents appearing so opportunely, there have been doubts as to the genuineness of this one. If it was regarded as genuine, however, its contents were undoubtedly sufficient to frighten any people or government into action. The publication in all newspapers of this supposed order from the Comintern was followed by a decree of military rule for ninety days—a measure which would assure Vargas liberty to jail all opponents right up to the time of the presidential election next January.

To those who knew Vargas and his political colleagues

in 1930, and who believed in the earnestness and idealistic spirit which prompted their military uprising against Washington Luis and his entrenched satellites, it has been disheartening to follow the recent course of events. One remembers the sincerity and fearlessness of these young men, and many at the time sympathized with their feeling that only bullets could be of avail, since again and again the ballot had failed.

Their revolution succeeded; and Vargas, candidate of the opposition and at that time governor of Rio Grande do Sul, was made chief of the provisional government. One of the most tolerant and conciliatory of men, a friend of labor and a foe of clericalism, he modestly refused to take for himself the title of president and one of his first acts was to cut his own salary. Liberal young men were put in places of responsibility; irreconcilables and die-hards were exiled to Portugal and France, from which places, however, they were soon allowed to return.

Unfortunately, the government delayed elections and the adoption of the promised new constitution. (It is interesting here to note that the first constitution of Brazil was modelled after that of the United States). The result was suspicion, restiveness, the outbreak and suppression of the bloody counter-revolution of 1932, and finally, in 1934, the adoption of a new constitution which embodied some of the most interesting and progressive social legislation to be found anywhere in the world.

For a while, the outlook was roseate and differences seemed settled. But the high point of idealism had been passed, and human nature, unchanged with the change of government and leaders, began to reassert its old self. Rivalries, pride of authority, and dissensions ensued, even among those who had been close friends and colleagues.

Communism Invades Brazil

In the meantime, the same forces of violence that had been disrupting Europe, filtered into the New World, and soon began to make themselves felt in Brazil.

Communism was, perhaps, the first to rear its head; and it was blamed, not without certain justification, for minor uprisings in Rio and other parts of the country. At any rate, it made a good scapegoat. Vargas' policy of tolerance and moderation changed to one of suspicion and severity. Liberals and leftists were jailed on the slightest pretext; some of the choice spirits of the country were seized and punished. Among these were Pedro Ernesto, former mayor of Rio de Janeiro, doctor and owner of a fine hospital; Dr. Anisio Teixeira, head of Rio's municipal school board and holder of a master's degree from the University of Chicago; Dr. Edgar Mendonça, teacher in the federal district (who openly avowed Marxist doctrines, yet was assailed by the Communists themselves as being too liberal); and of course, Luis Carlos Prestes, openly communistic, but loved by the people as a fearless patriot who, ten years before, had conducted a 15,000-mile march through the back-country, burning mortgages and debt records of the peons, in an attempt to free them from the great landowners.

On the other hand, men of fascist leanings began to organize, calling themselves *Integralistas,* wearing uniforms and drilling, and adopting their own symbol, *Sigma,* and their own salute, *Anaué* (an Indian greeting). To those of us on the ground at the time, who had known some of the organizers since they had been mere boys, it was a subject for jokes and easy banter. "Hello, Senhor Hitler!" we would say. "Anaué!" they would solemnly salute. The composer of their official party song was a gifted young maestro who had trained a chorus of two hundred to celebrate the 450th anniversary of Luther's birth.

Influence of European Immigrants

As one looks back now, it is not so hard to see why it was comparatively easy to organize such a party, even in a country where parties, as we know them, have never been well defined in policy or organization.

In the first place, the stream of immigration from 1820 to 1900—four and a half million strong—was composed roughly of Italians, 33 per cent; Portuguese, 30 per cent; Spaniards, 13 per cent; Germans, 4.5 per cent. The Japanese stream, totaling around 2.2 per cent, exerts no influence, as it is not only small, but concentrated in rural areas.

It is only natural that descendants of the nationalities should be influenced by the current of events and opinion in their former homelands. And those homelands are today strongly fascist in temper or fact.

Furthermore, the influence of these European immigrants is significant, for they have always played an important part in two of Brazil's most prosperous states, São Paulo and Rio Grande do Sul. Their thrift and industry have added to the economic power and prestige of these states, and have colored their thought. Wherever they went, Italians and Germans established clubs and schools of their own. Though illiteracy in Brazil is now slowly diminishing, the number of schools has never been sufficient to "alphabetize" the country, especially in rural areas. Hence, Germans, in particular, unwilling to see their children grow up in ignorance, opened schools of their own. There are some places in the states of Rio Grande and Santa Catharina where even Brazilian Negroes have had to learn German to get along. In the city of Porto Alegre, capital of Rio Grande and overnight stop of the Pan-American clippers—there are two daily newspapers printed in that language.

Instruction in their schools is in German, even to writing in the old script; and discipline and ideals are all of the same brand. Immediately after the World War, German instruction and books were forbidden. But Brazil, ever a tolerant, easy-going and forgetful nation, finding itself unable to provide adequate schooling, soon relaxed that prohibition, asking only that Portuguese be included in the curriculum. *Hilfsverein-Schulen, Turnerbunde, Kirchen,* and *Leipziger-Messen* continued contributing to the conservation of Germanic culture in Brazil.

As Germans in Europe became nazis, and Italians fascists, their descendants in Brazil followed suit. Italy, among other things, offered free teaching in the Italian language to schools and groups which would accept their offer. Among these were numbered a few of our American mission schools. And during the invasion and conquest of Ethiopia, Brazilian sympathy was openly on the side of "civilized Italy against barbarous Ethiopia."

A second reason for an easy acceptance of the totalitarian ideal is the fact that Brazil is predominantly Roman

Catholic. Recent statements from the Vatican definitely aligning Catholicism with fascism have been received respectfully by millions accustomed to heeding Rome's *dictum est*. And to a people inherently devout, the hostile attitude of Communism to religion has been unaffectedly feared and abhorred. For decades the exiled priests and nuns from Spain and Portugal have found a sincere welcome in Brazil.

Since his rise to power in 1930, Vargas has played the political game with shrewdness. He was so opposed to clericalism in his younger days that he deliberately named one of his sons "Luther"—an open affront to the Roman Church. And as a congressman from Rio Grande in the 1920's, he was the chief opponent of what was called the "Religious Amendment Bill," sponsored by that church. Yet in his desire to gain all available support and to keep up at least the appearance of friendly relations, he has bowed to the prestige of Rome more than once. Religious education in the public schools and no-divorce were written into the new constitution of 1934, although one cannot hold Vargas entirely responsible for these measures. And certainly, it was not without his consent that a priest, Olympio de Mell, was made mayor of the federal district.

Fascism Allowed to Grow

He also flirted with the Integralists. Although communism has been hunted out and severely repressed, fascism has been allowed to grow. The kitten is now a good-sized tiger. Salgado, Integralist chief, claims a million adherents sworn to obey whatever orders may be given. For quite a while, it was a moot question whether or not Vargas was secretly backing the movement. At last he has frankly shown his leaning towards authoritarian principles of government, but it is not at all probable that he intends giving in to Salgado's party or leadership. It is more probable that the present coup is simply Vargas' way of stealing Salgado's thunder and neutralizing the influence of Integralism. He may, later, form his own party with his own man—either himself or someone who will be his puppet—as its leader.

Although questions of the Monroe doctrine and of Brazil's example on the South American continent are coming up for discussion and cannot be ignored, I am still inclined to believe that Vargas has no intention of aligning Brazil with a European bloc or doing anything that would mar the recent splendid cooperation with our country.

Those of us especially interested in the religious aspect of the situation cannot help wondering what will happen *to* and—even more important—*within* the evangelical churches, under a dictatorship of the totalitarian type. As happened in Italy, it is easily conceivable that the Roman Catholic churches will not be molested, but will find a *modus vivendi*, either under Vargas or Salgado. Nor do we expect to see any open persecution of the Protestant churches in a country that has prided itself on its tolerance and the freedom of worship it allows.

If an authoritarian regime wins out, however, these churches will find themselves in a quandary, just as they have in Europe. Whether or not their leaders like it, they are being drawn into the political maelstrom. As I reported in these pages a month ago, several of the churches (notably the Presbyterian and the Congregational) have not only advised against joining the Integralists, but have actually forbidden membership in the party.

Despite their numerical smallness and seeming insignificance in any political campaign, the evangelicals are now, for the first time, being formally appealed to, through the daily press, by members of a political party. On July 29, the leading papers of South Brazil carried a paid appeal directed to the Protestants of Rio Grande do Sul, urging support of Salgado. Although not official, it was signed by leading members. (It is interesting that ten of the seventeen signers bear names of unmistakable German origin.) The appeal was to "brothers in the faith," and pressed them to join the fight against "Anti-Christ . . . and all leftist enemies of Christianity, red, pink, or orange." Salgaro, who has openly advocated the use of violence if necessary for securing party objectives, is pictured as a standard-bearer for God, country and family; a man desirous of "building a great Christian country . . . and of combating the gross materialism that overruns the world." The other candidates, José Americo (Vargas' man) and Armando Salles (opposition)—both men of character and achievement—are described as tools of Moscow.

This appeal was followed by the publication of a "message" to the evangelicals in Rio Grande, signed by four leading Methodist ministers. Without taking sides, it urged all electors to qualify for voting "in high-mindedness and with a clear conscience, in defense of their patrimony of liberty of conscience." For the orientation of its membership, it urged the repulse of any system that used violence and denied the Christian's right to liberty of thought and dissent.

What Will the Protestants Do?

Over the wires, the news was flashed to Rio that the evangelicals in the south were openly aligned with the Integralists. This drew from the Brazilian Bishop of the Methodist Church a statement insisting once more that preachers steer clear of all political maneuvering. There are, however, some laymen of prominence, among them schoolteachers and principals and some preachers in various denominations, already lined up with the Integralists. Will they give heed to their ecclesiastical authorities and withdraw from the party? Will they continue in their course and try to draw in other "brothers in the faith"? What will be the feeling engendered between evangelicals who stand for and against the fascist ideal? Will the crisis end in discord, bitterness and perhaps divisions?

These questions may seem premature—a crossing of the bridge before getting to it. But to all lovers of the church who have seen the octopus grip of the totalitarian ideal in Europe and are alert to what is happening in Brazil, they will not seem irrelevant. The way ahead for Protestantism in Brazil is full of danger. There will be need of both wisdom and courage.

Night

NIGHT is a raven
That soars over the foothills
Dropping feathers for dark shadows
When the sun goes down.

WILLIAM ALLEN WARD.

DECEMBER SURVEY OF BOOKS

Religious Origins

PRIMITIVE RELIGION. *By Paul Radin. Viking Press, $3.50.*

A NEW book in the field of primitive religion always revives the hope that some day someone will present a lucid, easily understandable account of it which, if it does not answer all the questions satisfactorily, will leave one at least measurably nearer to a clear grasp of religion's origins and development. Accordingly when I saw Paul Radin's new book announced I could hardly wait to get at its reading. His long experience in close contact with American Indians and other peoples of more primitive character, and his ample training as an anthropologist led me to hape for much from the book. But I find myself still waiting for the book which will do what I am always hoping will be done, and which I still believe is possible.

That is not to say, however, that this is not a good book or a useful one. It is excellent in many ways. In his first two chapters the author states his point of view with reference to religion and gives illustrations from various primitive cultures which uphold, as he thinks, the theories he has advanced. But the book is not clearly written. It requires great effort to follow him and I am not at all sure yet that I know just what he means in some parts of the book.

Four especial emphases run through the whole treatment of his subject: (1) The importance of the economic environment. (2) The role of the thinker-priest or religious formulator. (3) The priority of magic over religion. (4) The folkloristic background as a conditioning factor in the development of religion. Of these the most valuable according to this reviewer is the second. Here the author makes a real contribution by pointing out the relatively highly developed concepts held by the priest or medicine man in contrast to the ideas of the people themselves. That is, he finds in primitive cultures differences in religious concepts just as in more advanced cultures. This is a real gain.

Religion he finds consisting of two parts: "the first an easily definable, if not precisely specific feeling; the second, certain specific acts, customs, beliefs and conceptions associated with this feeling. . . . These two components may, on the one hand, be regarded as always having been associated and thus as forming an inseparable and indissoluble whole; on the other, one of them may be regarded as having preceded the other in time." It is the second element which is so closely related to and dependent upon the folkloristic elements in a culture. What makes religious certain of these acts, customs and beliefs which are not in themselves specifically religious is their connection with the specific feeling.

This specific feeling differs little from such states as intense aesthetic enjoyment or even the joy of living. What distinguishes it from them is the nature of the subject matter calling it forth. When this feeling is associated with belief in spirits outside of man to whom are ascribed powers greater than his and who are depicted as in control of everything on which man lays most stress, it is religious feeling.

The successive chapter headings give a ready clue to the handling of the subject. First Dr. Radin discusses the nature and the substance of religion, then the role of the religious formulator, the economic determinants, the magical substratum, and the crises of life and transition rites. He turns then to the evolution from magician to priest, and the nature, initiations and function of these religious specialists. The approach to the supernatural, the conciliation and propitiation of the supernatural, the evolution from ghosts to gods, through spirits, totems, ancestor spirits and other lesser deities, leads to a discussion of the emergence of monolatry and monotheism. The idea of primitive monotheism is discussed at some length. Chapters on the nature and destruction of the soul and the ritual drama complete the book.

The author's use of illustrative material from his own observations and from the best published sources is extensive and valuable. Undoubtedly he has enriched the all too limited literature dealing with the perennially interesting inquiry as to the origin and early development of religion.

CHARLES S. BRADEN.

A Penn Mightier than the Sword

WILLIAM PENN, A TOPICAL BIOGRAPHY. *By William I. Hull. Oxford University Press, $5.00.*

AMONG the many biographies of William Penn—past, present and even future—it is safe to predict for this one a niche all its own. Justification for such a statement is inherent in the pattern of the book, which was deliberately planned by the author, Professor William I. Hull of Swarthmore College, on quite different lines from those followed in any previously written life of the Quaker founder of Pennsylvania.

Eschewing the chronological order observed by most biographers, Dr. Hall presents "an arrangement of thirty topics in Penn's life and character," each of which he treats consecutively from beginning to end. This arrangement, adopted by the author to avoid the pitfalls of repetition, confusion, frequent and numerous shifts of scene, and a complication of the varied phases of Penn's career, makes his book unique and gives it special value as a reference work. It is not a substitute for, but a supplement to, other "lives" of Penn.

Presupposing on the part of his readers a familiarity with the main events in Penn's life, Dr. Hull has, by his choice and presentation of material, made his one-volume life a specialist's handbook, without, however, at all lessening its interest and value for the general reader. Special attention is paid to topics which heretofore have received but scant attention and to those which have been the subject of prolonged and often bitter controversy. The bibliography, the notations from various sources, and many of the references given in the footnotes serve also to increase the value of Dr. Hull's book as an encyclopedia of Penn information.

As a founder of the Society of Friends and of a great American commonwealth, as an eloquent and convincing preacher, as a successful champion of religious toleration, as a learned scholar and author of classic literature, and as a law-giver and international statesman of the highest rank, William Penn was, and is, fully deserving of the plaudits of his fellow men. This sympathetic biography attempts, and quite successfully, to include all the salient facts of his life, and to present them impartially. Non-Quakers will, of course, be particularly interested in those sections which stress Penn's achievements in fields not specifically identified with the Quaker faith and "testimonies"—that is, his accomplishments in statecraft, colonization and *belles-lettres*. On the other hand, those with Friendly antecedents and sympathies will give a special welcome to those sections dealing with Penn's activities as a Quaker—his preaching, his missionary journeys and his theological utterances.

Perhaps the most exciting section of the book is that in which Professor Hull dramatically, but with dignity, relates the story of the trial of William Penn and William Meade in

1670 for alleged illegal preaching on the streets of London. This trial, one of the most celebrated in English history, was significant because it marked one of the most important triumphs for individual liberty and free juries in the constitutional history of the British government. Once in that fight, Penn proved a valiant and persistent advocate of religious toleration, and his efforts bore fruit in the famous Toleration Act of 1689. Written with force and feeling, Dr. Hull's chapter on "The Protagonist of Toleration" might well serve as an inspiration to those who today are fighting to uphold the principle of democracy in government.

Much of what Penn wrote was "timely," aimed to meet a particular need or to speak to a specific condition. This being so, it is not surprising that the volume of his literary output is large. Of his one hundred and fifty-seven writings, however, only three are definitely literary in character: *No Cross, No Crown,* in which a defense of Quakerism is combined with a plea for a spiritual religion and a righteous life; *Fruits of Solitude,* which sets forth an ethical code supplementary to that found in the preceding, and *Essay Toward the Present and Future Peace of Europe,* in which is presented one of the earliest plans for a European league of nations to serve as a means of pacific settlement of controversy and as a substitute for war.

As a colonial administrator Penn coupled Quaker doctrine with social reform. He stimulated interest in the plight of the Negro slave and the dispossessed Indian. He fought against cruel and unjust treatment of criminals and proposed a salutary penal code. In Pennsylvania he put into practice the Quaker "testimony" against war and his own belief in the right of religious toleration. His was the Holy Experiment of founding a modern commonwealth on the principles of applied Christianity and as such his colony of Pennsylvania stands without parallel in the history of the world.

For all this, and more, he was honored in his own day and continues to be honored in ours. Why this was, and is so, becomes increasingly apparent as one follows his life story through the pages of Dr. Hull's rich and honest book.

LOIS HIESTAND.

Totalitarian Thomism

WHAT MAN HAS MADE OF MAN: A STUDY OF THE CONSEQUENCES OF PLATONISM AND POSITIVISM IN PSYCHOLOGY. *By Mortimer J. Adler. Longmans, Green & Company, $3.50.*

THIS book consists of (1) an introduction by Dr. Franz Alexander, in which he dissents from nearly all the main theses of the author, (2) four lectures delivered before the Institute for Psycho-Analysis in Chicago, by Dr. Adler, and (3) one hundred and twenty pages of closely packed supplementary notes.

The treatment is vigorous, clear-cut, and systematically dogmatic. In two respects it is a significant work, well worthy of the attention of all who are interested in the relationships of philosophy, science and psychology and their respective bearings on education. First, the book discusses these matters wholly from the standpoint of the enlargement and perfection of Aristotle by Thomas Aquinas. Whatever does not fit neatly into the Thomist system is roundly damned, whether it be platonic dualism or any variety of modern philosophy or psychology, or supposedly philosophical implications of modern science. Dr. Adler does not claim that St. Thomas knew everything in these fields, but he does appear to hold that anything which claims to be knowledge or legitimate speculation and that does not fit into the Thomist system is either the product of intellectual aberration or sinful pride, or both. Second, inasmuch as Dr. Adler is intimately associated with President R. M. Hutchins, and indeed, as we are told in the blurb, takes part in the educational reforms of President Hutchins, it is fair to assume either: (a) that Dr. Hutchins has been greatly influenced by Dr. Adler, or (b) that they are spiritual brothers in that they are both inspired by St. Thomas. Indeed, to be frank, I find in Dr. Adler's treatment of Philosophy, Psychology and Science, in this book, and in Dr. Hutchins' critical treatment of higher education, the same dogmatic cocksureness which one meets in some other exponents of neo-Thomism; but which, I hasten to add, is entirely absent from the most penetrating and clearest exposition of the spirit of medieval philosophy that I have ever read. I refer to the great work of Etienne Gilson. How far this intellectual and spiritual aplomb of certain neo-Thomists is due to the encyclical of August 4, 1879, in which the Pope, Leo XIII, declared St. Thomas Aquinas "the prince and master of all scholastic doctors," I do not know.

I shall now comment on what seem to me the main theses of this remarkable book. Lecture I is entitled "The Conception of Science in the Modern World." Fundamental to this lecture are the relations between philosophy and science. Dr. Adler says: "We shall use the words 'science' and 'philosophy,' without qualification, to name investigative and non-investigative knowledge, which has generality. We can also speak of the investigative and the philosophical sciences" (pp. 12-13). He holds that there should be no conflict between philosophy and science. The formal object of philosophy is the noumenal order, of the natural sciences the phenomenal order. Philosophy is based on common experience, on common sense-knowledge. Science is based on the investigation of special experiences, which investigation merely supplements common experience. Inductions properly made from common experience are not affected by the findings of scientific investigation (p. 14). "What further distinguishes science from philosophy is that it never seeks to know supra-sensible objects; in fact, it is prevented from doing so by its method, which requires that its objects be subjected to human investigation. Philosophy, not bound by the limitations of the investigative method, can at least *seek* knowledge of transcendent objects, but in so doing it is, like science, bound by conditions common to all human knowledge: it must do so *a posterori,* that is, it must learn about such objects from sense-experience, both with respect to their existence and their natures" (p. 16). Metaphysics is concerned with Being in the abstract, or *as it is;* mathematics with Being as determined by quantity or order; physics with physical things, *as such.* Consequently, Dr. Adler holds, there are both philosophical and scientific or investigative natural sciences. He gives an interesting sketch of the various types of sciences and their interrelations. The sciences are at best the servants of philosophy: "It restricts them to their proper spheres, and governs them justly in that it recognizes their autonomy within their own domains" (p. 27).

Dr. Adler has no use for the incursions by modern scientists into philosophy. Let them stick to their own lasts and not have the brazen cheek to make raids into the domain of Being *as it is.* Again and again, in the lectures and the supplementary notes, he maintains that the lamentable messes into which modern philosophy has repeatedly got itself, all the way from Descartes to Bergson and Whitehead, have resulted from the wild speculations of scientists off their proper beats, and reckless attempts of philosophers to build up systems of metaphysics from the findings of the scientists. An adequate knowledge of St. Thomas Aquinas would have curbed their willful heaven-soaring pride and saved them from mental confusion.

In the second lecture, on "The Position of Psychology in

Philosophy and Among the Natural Sciences," and the third, "The History of Psychology," Dr. Adler pursues the same themes. It is because of the same fundamental confusion that we find modern philosophy affected with subjectivism, or psychologism, from Descartes to Kant, giving rise to dualism, materialism, subjective and objective idealism, and then capitulating to evolutionism in the nineteenth century or giving up the ghost as positivism. To the same confusion is due the variegated crop of mutually incompatible psychologies, all the way from introspective associationism to mechanistic behaviorism and Gestaltism. It is a sad tale of lost souls, wandering in the darkness, ignorant of the towering lighthouse that rose from Aquin and has shone ever since.

Dr. Adler holds that psychology occupies a unique position. It is both philosophy and science. As philosophy it draws from common experience its basic principles. These are, of course, that the mind is the *form* or *actuality* of the body, the body the potency of the mind. Mental processes are the acts, or actualities, of the organic potencies. But there is one supreme activity or actuality which is independent of bodily organs—the Reason. So, notwithstanding that Dr. Alder has half damned Plato, and wholly damned Descartes, *et al.*, for dualism, in the end he, as a loyal Thomist-Aristotelian, lands in dualism. The historical truth is that in the end Aristotle is just as dualistic as Plato, and perhaps even more so. For the Active Intelligence in Aristotle is wholly immaterial. The Passive Intelligence is the intermediary between the Active Intelligence and the Sensitive Soul. And Aristotle leaves the interaction a mystery, just as much as Descartes does. "Hylo-morphism" is an imposing word, like abracadabra. It may arouse an emotional afflatus; evidently it does in Dr. Alder. But as to shedding any light on the mystery of the interrelation between an immaterial intelligence and a body, it is nothing more than a verbal incantation. The following is pertinent at this point. A very scholarly Roman Catholic bishop said to me, anent my *Man and the Cosmos,* "You and Duns Scotus are right in your theory of the basis of personality, and Thomas Aquinas is wrong; but I could not preach this without being subject to discipline." To which I add that the New Testament makes the "heart" the root of personality.

I happen to be one who, with Plato, Aristotle, St. Thomas, Descartes, Kant and others, cannot see how reason can be regarded as the mere function of a system of mass-particles or electro-protons functioning blindly. I frankly admit that I am face to face with an ultimate mystery. Is this sinful pride on my part? Should I bow humbly and repeat the incantation "hylo-morphism"? Furthermore, Aristotle's metaphysics ends in stark dualism. The only activity that his Unmoved Mover (or Movers, for he sometimes speaks of the spheral spirits in the same way) engages in is the contemplation of his own pure thought-activity *(noesis noeseos).* Aristotle's god is just the apotheosis of a wholly self-sufficient intellect. May I remind Dr. Alder that for Aristotle matter is the cause of monstrosities and imperfections? It is not empty potency since it has a certain mulish capriciousness. Even Plato does not attribute so much power to matter.

Dr. Alder recognizes a place for scientific psychology in psycho-metrics and psycho-analysis, also in a large number of specific problems of physiological and animal psychology. He places a high value on psycho-analysis, both as science and practical application. I think his criticism of psycho-analysis as philosophical psychology is quite pertinent since I agree that man has a dual nature. I think also that his criticisms of the limitations of psycho-analysis, from the moral standpoint, and of pure relativism in moral theory, that is, that there is nothing in morality but the changing mores, are good.

With respect to the wholesale condemnation of evolutionary philosophies, I dissent. I agree that evolution is primarily a historical view. I also agree that there are discontinuities. This is admitted by all emergent evolutionists. But certainly in an evolutionary view of the universe the discontinuities are not those of a multitude of eternally fixed species, created on the fifth and sixth days of the week of creation. Either we recognize the evidence for the emergence and disappearance, over an enormously long period of time, of a very large number of species of plants and animals, culminating in man, or we reject this evidence. If the evidence is valid, the dinosaurs, for example, did not appear until the Mesozoic era. They were horrendous creatures, but they got wiped out. Where were they on the first seventh day, when God rested? Now this is not quibbling on my part. If there has been an enormously long procession of mutating forms of life, we may, if we like, call the procession emergent or creative evolution. That does not relieve us from investigation as to the proximate causes, whether these be random mutations or the successful response of vital forces to the conditions of existence. In either case we are confronted with a pathway of life stretching back into the dim mists of the Paleozoic era and strewn all down its course with wastes, failures, suffering, death, and the persistent resurgence of life. Adam's fall in the garden of Eden simply will not account for this process. It is not the sinful pride of reckless speculation that leads philosophically-minded scientists and scientifically-minded philosophers to try humbly but persistently to spell out in stammering syllables some clues to the vast mystery of life's march amidst the illimitable wastes of a universe unfolding through billions of years across hundreds and thousands of light years of space.

I hold Dr. Adler's conception of the relation of philosophy and science to be radically wrong. There are universal principles of rational inquiry that we must postulate to be valid and that must continue to be valid so long as there are thinking men. To formulate these principles is the business of logic and epistomology. There are, I hold, valid principles of practical valuation and purpose, residing in the nature of man, which man can ignore or traverse only to the destruction of his soul. They will be valid until the last fool or wise man is extinct. There are also universally valid principles of metaphysical Logic or Dialectic, first incompletely formulated by Plato in the *Philebus, Sophist,* and *Parmenides.* But to separate metaphysics, the synthetic and synoptic formulation of the meaning of reality, entirely from the work of investigative science, is to lame science, and to make metaphysics open to the jibes that it is a blind quest, in a pitch dark room, for a black cat that is not there. In their own days Plato and Aristotle were both scientists and philosophers. Thomas Aquinas in his day made a magnificent rational synthesis of the Catholic Christian doctrine with the Aristotelian philosophy. But, to come to modern philosophy, the problem of the nature of the relation of knowledge and reality, and of mind and body as handled by Descartes and his successors down to Kant, arose logically and inevitably from a great new enterprise, the union of mathematical analysis with the rigorous observation and experiment of nature. The problems of Hegel and his successors arose chiefly from the emergence in Western culture of a more far-reaching and profound appreciation of the historical and social conditionedness of the living generation. The problems of later philosophy have arisen from the extension, in a tremendous sweep, of the historical development or evolutionary perspective from man and society to the whole world of life and from the living world to the physical cosmos, and from the physical cosmos to the ultra-microscopic cosmos.

I have to confess that the tone of Dr. Alder's book strikes me as that of an intellectual and spiritual totalitarianism or

fascism, and I find the same note in Dr. Hutchins. This is, I suppose, from a Thomistic standpoint, my sinful pride. I dislike fascism in every shape or manner. I firmly believe that honest and genuine thinking goes on only in individual minds. I cannot subscribe to the dictum of Leo XIII. I suppose he was speaking *ex cathedra* and was therefore infallible. While I try to think honestly and persistently, I confess that there are many things in heaven and earth that are not dreamt of in my philosophy, and I suspect the same is true of Thomism. I do not know what is the relation of mind and body. I do not know how to square the burden and the weary weight of this unintelligible world, all the ghastly wastes and failures, with the hypothesis of an absolutely omnipotent and omniscient creative Father. I do not know that the elements of matter are low-grade souls, and I do not know, although I have read his books, how Whitehead knows. But this I do know, that some of the finest and humblest spirits have been men of science, like Darwin, and that their devotion in the quest for a few syllables of universal truth has equaled that of any monastic saint. To the prayers in the Litany that we may be delivered from lust and sinful pride and self-will, I would add this: "From all forms of fascism, political, intellectual or spiritual, Good Lord, deliver us!"

J. A. Leighton.

—Nor Good Red Herring

Death Is Incidental. *By Heath Bowman and Stirling Dickinson. Willett, Clark & Company, $2.00.*

TWICE before we have met this particularly happy combination of author and illustrator. But *Westward from Rio* and *Mexican Odyssey* were travel books; *Death Is Incidental* is something entirely different.

It is not a novel, for it ties a group of characters to what is neither a plot nor a theme, but rather an idea—the somewhat obvious thought that the death of individuals is incidental to the course of revolution. It is not a history—though its characters are taken from life, and though it draws, with as much sharpness and economy of line as are employed in the satisfying block prints of Mr. Dickinson, a picture of Mexico's past and present, moving through time on the flood of revolution. It is not a social study—though it brings to warm immediacy the habits of thinking and living of a broad part of Mexico.

What is it, then?

In July, 1916, a wave of the Mexican revolution swept over the beautiful little mountain town of San Miguel de Allende, leaving behind it many broken lives. There was no reason for the authors to have chosen the tragedies of four particular lives to write about. There was a little reason why, in fact, they should have chosen San Miguel as their scene in place of any other Mexican town that the century-old revolution has touched. The careful casualness with which scene and characters are selected makes them at once particular and universal. San Miguel is as typically Mexican as are Juan and Jesus, Padre Dominguez and Don Fernando—yet by the fact that they are any town and any men, they are sublimated into the world. History was a long time in making these Everymen, the authors show us in broad, masterful strokes of pen and brush. Yet having made them, it just as impersonally, and with considerably more dispatch, unmade them.

The characters are vivid—human, likeable and very real. Yet at the end, sitting with the brooding, frightened Jesus on the mountainside in the nameless time between dark and dawn, we know the people are submerged in our contemplative appreciation of history's terrible impartiality. A cliché, to be sure. But so handled in this strange and fascinating work that it is rejuvenated.

Sylvia Pass.

A Guide to Hymns

Our Hymnody, A Manual of the Methodist Hymnal. *By Robert Guy McCutchan. Methodist Book Concern, $3.00.*

GEORGE MATHESON wrote "O Love that wilt not let me go" in five minutes, and A. L. Peace who was commissioned to write the melody for it confesses, "I wrote the music straight off, and may say that the ink of the first note was hardly dry when I had finished the tune." This hymn probably took less time to compose than any of our well-known hymns, yet its influence will surely be permanent.

One day in the eighteen-seventies, William Boyd, minister and composer, was accosted by his friend Arthur Sullivan who requested the use of a tune set to "Come Holy Ghost, our souls inspire," for a new hymnal. Boyd agreed, but when the new hymnal appeared, he tells us, "I was horrified to find that Sullivan had assigned it to 'Fight the good fight.' We had a regular fisticuffs about it, but judging from the favor with which the tune has been received, I feel that Sullivan was right in so mating words and music."

Human interest stories of this kind lighten the pages of the new manual by Professor McCutchan of DePauw, making it a ready reference for pastors who want to arouse the ardor of congregations for hymn singing and hymn knowledge. At the same time the author has not stopped with his initial task of inspiring popular enthusiasm, important as that is. He has also given us a solid volume of scholarship, with historical notes for every author, composer and melody in the entire Methodist Hymnal (1935 edition). Frequently he inserts variant texts of tunes and poems, occasionally from original plates, making the compendium a mine of useful information henceforth unavailable except in the larger libraries. One amusing example from the originals of "Good Christian men, rejoice!" will serve as an illustration. The poem comes from the fourteenth century when Latin songs were often Germanized into a curious patois in Central Europe. Two verses show the resulting jumble:

In dulce jubilo
Nu singet und seyt fro!
  Unsers herzen wonne
Leyt in praesepio
  Und leuchtet als die sonne
Matris in gremio
Alpha es et O!

(In sweet jubilation
Now sing and be joyful!
  The joy of our hearts
Lies in a manger
  And shines like the sun
In the lap of his mother.
Alpha and Omega!)

Facsimile reproductions make the book of interest to the historical student. There is a page of the Genevan Psalter, 1564 edition; the title page of Aaron Williams' "Psalmody in Miniature" of 1770; a reprint of "Love Divine, all loves excelling" in John Wesley's tune book, *Sacred Melody* of 1761, with a host of others equally attractive.

The organization of this useful manual resembles the companion volume to *Songs of Praise,* probably the finest collection of hymns in the English-speaking world. Professor McCutchan's volume shows a good deal of dependence on

the careful scholarship of Vaughan Williams and Percy Dearmer, editors of the earlier books, since many of the anecdotes and historical notations are given the same prominence. It would be wrong to conclude that this dependence was slavish, since *Our Hymnody* refers to a large number of independent sources on both sides of the Atlantic, many of which have not been available to the general reader before. The editor has arranged his material in highly useful form, with notations on author, composer or melody under the corresponding number in the Methodist Hymnal, including cross-references. At the end of the book are: a hymn calendar with dates of birth of composers and authors, an excellent bibliography on hymnology, and finally, indices of Scripture texts, first lines of stanzas, authors, translators, sources, composers, arrangers, tune names, first lines of hymns and a supplementary index. Ministers of all denominations will find information quickly usable on hymns both ancient and modern, if they use this convenient guide.

The appearance of this publication ought to stimulate other similar volumes of competent scholarship on hymnology, and perhaps influence the writing of better hymns for the times. An interdenominational venture of this kind on a large scale is plainly called for. For when all is said, this volume, though it rests back upon sources Catholic, Protestant and secular, bears nevertheless the unmistakable earmarks of the denominational spirit, as is perhaps inevitable in a work so definitely limited. From the introduction which covers earlier Methodist sources of hymnody (disregarding other voluminous sources mentioned in the text) to the copious notes on the Wesleys which dot the book, the reader is made to feel the domination of a sectarian pride. For example, Harry Emerson Fosdick receives a biographical note of one paragraph on page 315 while Professor Marlatt of Boston University gets more than twice the space on page 226, and the benefit of two long anecdotes (pp. 225-6 and 306-7) which throw the spotlight on his human qualities. Similar anecdotes for religious leaders of other denominations (in our era, at least) are either entirely missing, or cut to prosy lengths. (Note Ozora Davis, p. 458; H. H. Tweedy, p. 228.) In earlier historical periods, this tendency is curbed somewhat. But it does make the sensitive Christian feel the need of other works in the same field, free from overemphasis on a single tradition. If Professor McCutchan's manual excites fresh effort in this direction, it will have been doubly worth while.

R. A. Schermerhorn.

Report of a Religious Liberal

Work and Dreams and the Wide Horizon. *By Louis C. Cornish. Beacon Press, $2.00.*

THIS is the book of a man who spent nearly a quarter of a century in the work of denominational administration and very evidently enjoyed every minute of it. The narrative shows the varied and exacting nature of the problems that had to be solved, and the tasks accomplished, but it shows also the opportunities for service and the privilege in human relationships that were all in the day's duties. It is well named, because doing one's job under such conditions leads inevitably to high dreams and wide horizons.

The author, after sixteen years in the parish ministry, joined the staff of the American Unitarian Association in 1915; and, serving successively as secretary-at-large, secretary and administrative vice-president, succeeded Doctor Samuel A. Eliot as president in 1927. He was twice elected to this office, the highest in the gift of his church, and retired last May. Of this long period of service the book is a record. A perusal of its twenty-seven chapters will give the story not only of the inward workings of the administration but of the development of the Unitarian Church during a critical period in American life. Since much of the record consists of excerpts from his own letters, drawn from the files of the author, it also gives a picture of the man and his outlook on religion and the church. The narrative is enlivened by touches of a sly and always kindly humor.

During the whole of the author's official career he has been interested in the international relations of the liberal churches, and the reader will find in the pages of this book, concisely stated, much information not otherwise available about this not generally known subject. Late developments in the older liberal religious bodies, like that in Transylvania (with new problems to face by reason of the transfer after the Great War from Hungarian to Rumanian sovereignty) are recounted; and the stories of the rise of the Czechoslovakian National Church and of the Independent Church of the Philippines are told. During the author's administration the International Association for Liberal Christianity and Religious Freedom, founded in Boston in 1900, was reorganized; and last July, at its congress in Oxford, he was honored by being chosen its president.

Perhaps at the end of another presidency there will be another book concerning still wider horizons.

Sidney Snow.

Call Home the Heart

Salute to Yesterday. *By Gene Fowler. Random House, $2.50.*

The Long Way Home. *By Sylvia Chatfield Bates. Harcourt, Brace & Company, $2.50.*

IN 1893 Professor F. J. Turner called attention to the importance of the frontier in American history. Since that time the literary historian has, perhaps, overstressed the frontier, although no one can deny its great significance, both in furnishing character types and in its appeal to the imagination. Now, the old western frontier has passed, but the frontier of the spirit, with its unknown and uncharted Beyond, still beckons. The dweller in a modern machine age seeks escape and adventure in a past or future dreamland where the heart can feed on illusions and avoid the humdrum of actuality.

Mr. Fowler's hilarious and rapid moving tall tale breathes a homesick yearning for the picturesque and thrasonical days of the Old West. It is an extravagant and full-throated glorification of the gusty, rowdy, exaggerated frontier. Captain Trolley and his friends are a Rabelaisian bunch of eccentrics. The captain, a mock-heroic, and yet a pathetic figure, is a follower of Don Quixote, ever ready to break a lance against the modern age. His adventures are woven into a slight plot which relates the murder of Steele, the villain, the implication of his avowed enemy, the captain, and the ultimate unmasking of the real slayer. But the interest centers in the captain, "symbol of the West that was," and in the rascals, freaks and lunatics of his roistering companions—diversified madmen with few lucid intervals.

Miss Bates' novel is of a quite different pattern. In leisurely, detailed fashion, it follows the distaff trail; it is the saga of the frontierswoman. Ellen Swain, the heroine, is the child of a long line of pioneer women. She is no weakling, and has inherited the courage, initiative, daring and strong emotional nature of her ancestors. The first part of the book gives a moving and concise account of the hardships and dangers of these brave spirits of the past. Ellen's struggles in the war and post-war days are not depicted so tersely. Something of the confusion and uncertainty of this age seems to

get into the narrator's style and to dampen at times our interest in the vicissitudes of Ellen and her family. Although there are many admirable bits of characterization, and many illuminating sidelights on cultural history, the story itself seems overweighted with episodes that contribute too little to the theme of Ellen's self-education and individual growth. The interest drags too much in the latter part of the story. Our modern pioneer wins eventually a certain calmness of soul and spiritual serenity. Cleve, her lover, phrases the idea as follows: "The frontiers are gone. We must plunge out over the ocean of the mind to pursue monsters there, and harpoon 'em to provide oil for the soul's lamp. . . . I believe the individual is all that's 'real' . . . and that the integrity of the individual must save the world and America from committing suicide through fear." Miss Bates has done a fine, honest piece of work. Greater compression might have improved it.

These two novels present a striking contrast in method, outlook, content and movement. Yet both voice the appeal and the romance of the pioneer spirit. They utter a Hail and Farewell to a vanished past and to the clouded future. Life, however, continues in the present.

LEE E. CANNON.

Foundations of Medievalism

THE MIND OF LATIN CHRISTENDOM. *By Edward Motley Pickman. Oxford University Press, $5.00.*

THE period, slightly more than a century, ushered in by Ambrose, Jerome, Augustine, and the pontificate of Damascus, and ending with Pope Gelasius and the Frankish conquest of Gaul, is the threshold of the Middle Ages, the formative period of Latin Christianity, and so an inescapable factor in the making of our cultural world. It saw the collapse of the old Roman pagan aristocracy and the fall of the Western Empire; the Christianizing of the Germans and the partial Teutonizing of the West; deep social and institutional transformations following upon the invasions; the spread of monasticism, miracle-tales and saint-cult. Above all, it saw, in a disintegrating world, the best minds, under the spell of the mighty Augustine, immersed in thought and controversy over the problems of God and man, God in history, sin and grace, free will and divine determination. From the heights of Augustine, "the most brilliant, profound and enlightened Greek or Roman since Aristotle," "at every moment about to crack the shell that was shielding him from modernity," the descent is swift to the commonplaces of Cassian and Salvian. Yet in the course of that descent the medieval world came into being.

Brought up in the "thin atmosphere" of Unitarianism, but eager to know how our world came to be, Mr. Pickman found himself led back to this transition period. For years he has studied its literature and pondered its significance, its place in our cultural ancestry. In the present volume he thinks over again the thoughts of the men most representative of it. Modestly disclaiming to be trained as "classicist, scientist, theologian, or medievalist," he nevertheless shows himself more than competent in each field. By abundant citation and free-ranging commentary he has succeeded in recreating for us the intellectual interests, the temper and the institutional problems of an epoch. His work is a worthy example of the scholarship of cultured leisure which has distinguished the Boston brahmins.

The book is rather akin to H. O. Taylor's *Medieval Mind,* and might well serve as a prelude to it. Its chief defect lies not in its undue disparagement of Origen (Pickman has a poor opinion of Platonic dualism), nor in its failure to give adequate consideration to Tertullian and Cyprian as foundation-layers of Latin Christianity. It lies in the loose, almost fortuitous, connection between the several sections and the lack of logical sequence. Thus, Bishops are wedged in between chapters on Miracles and Justice, and separated by two chapters from Monasticism and Papacy. One is tempted to conjecture that there has been an accidental dislocation. Such blemishes, however, detract only slightly from a splendid elucidation of the ideas and institutions of Latin Catholicism.

The index is deserving of high praise as a model of minute analysis.

P. V. NORWOOD.

An Approach to Worship Through History

A HISTORY OF CHRISTIAN WORSHIP. *By Oscar Hardman. Cokesbury Press, $2.00.*

HERE is another book for our shelf on Christian worship. The author is professor of pastoral and liturgical theology in the University of London and warden of King's College Theological Hostel; and the book is in the series of the London Theological Library of which Professor Eric S. Waterhouse is the editor. Its eight chapters trace the origins and the development of Christian worship from the first century until now, dividing the process for purposes of analysis and consideration into the eight sections or periods.

The chapters follow a definite pattern, which is common to all and which works out admirably for the reader or student who may desire to take the book apart and rearrange it according to the various aspects of worship, rather than to follow the strict chronological treatment which the author follows in his capital divisions.

Each chapter commences with a concise survey of the period; and this is carried through by a highly satisfactory account chapter by chapter of the chief characteristics of Christian worship in each period in respect to: (1) the estates of men and their function in worship, laity, clergy and religious orders; (2) places of worship and liturgical books and music; (3) initiation and ecclesiastical discipline; (4) corporate worship, the Eucharist or Mass, the daily office, litanies and processions, miscellaneous prayers, and preaching and teaching; (5) the hallowing of life, festivals and feasts, marriage and childbirth, sickness and death; (6) popular devotions. It is only in the last chapter that the author breaks this useful mold and deals with the development of worship in non-Roman Christendom since the Reformation on the basis of ecclesiastical divisions, rather than according to the phases or aspects of worship as he has set them before us in the earlier chapters.

As may be realized perhaps even in scanning this very cursory review, Dr. Hardman's carefully written history of Christian worship is a distinctly significant contribution to a field that has come to have an increasingly important hold on the interest of contemporary Christians. And the fact that we have here a scholarly and yet not academic historical digest of the trends and changes and crystallizations of worshipful practices and forms, is of especial advantage to those who desire to approach the whole question of worship objectively as well as by way of mysticism or through the intuitions of inward devotion. Let us place Dr. Hardman's book alongside the remarkable record of insights that we are given by Evelyn Underhill, and alongside Father Hebert's *Liturgy and Society,* and alongside Willard Sperry's penetrating discussion of worship—and in suggesting these we merely begin a list that may be lengthened greatly—and we are started with a bookshelf on worship that already gives us at least four of

the main approaches to the subject. Each one of them is almost absolutely necessary for those who agree with Dr. Hardman in believing that "the worship of God is not only man's duty, but the path to man's perfection."

The book commends itself, therefore, not only to theological students who are preparing themselves for the parish ministry and to alert and conscientious parsons who wish to improve themselves in the art and method of leadership in public worship, but to laymen and laywomen, especially in those churches that have not until recently let themselves be occupied with worship in the more liturgical sense, who are ready to know more about the ways of Christianity throughout all the years since the church was established on earth, and are prepared also to become integral parts of a worshiping fellowship which it may be hoped will as the years pass draw all Christians together in a world-wide common aspiration of praise and prayer to God the Father through Jesus Christ.

Dr. Hardman's book is an important addition to the growing library on liturgics.

DWIGHT J. BRADLEY.

Humanistic Religion

FAITH IN AN AGE OF FACT. *By Edward H. Reisner. Farrar & Rinehart, $1.50.*

NATURALISTIC philosophy again devises a religion. It is more modern than modernism. It has no god, no future life, no grace, no revelation. Modern man will rely only on experience as it reaches him in the new physical world of science, the new social world of history and anthropology, and the new inner world of psychology. If he stands in awe before anything, it is before the "intricate adjustments of physical and biological nature." He believes the universe has meaning and the individual has worth, that there is a "pattern of the good life" which progressively comes to fulfillment, but "ethical values are [only] the funded and tested experience of mankind." Professor Reisner is as human as John Dewey, as stoic as Walter Lippmann, and as eager to call his philosophy a religion, as either of them. He will have none of idealism or absolutes. But one wonders how any student of humanity can so easily dismiss the great religious aspirations of mankind or so naïvely assume that man's conceptions of God, grace, forgiveness and peace have no other basis than rationalism. Is not religion, traditional or otherwise, the "funded and tested experience of mankind"? The superior man may have "found a new way of laying hold on life" wholly within the physical world and on the basis of pure naturalism, but most of us will continue to believe that man is akin to something higher, and that his salvation is from above.

CHARLES GERLINGER.

Be Good, Sweet Maid

THE RELATION BETWEEN MORALITY AND INTELLECT. *By Clara Chassell Cooper. Bureau of Publications, Teachers College, Columbia University, $4.45.*

IS THERE a positive correlation between virtue and intelligence, or a negative one, or none? The answer must be sought in a study of the facts. Here is a technical book on this important subject. Those who are not acquainted with statistical techniques and nomenclature will find it difficult and uninviting, but its findings are of concern to any who are interested in sociology, psychology or education. One might question Dr. Cooper's definitions of the terms "morality" and "intellect" which she has used for classification purposes, covering the various related terms used in the studies by the author as well as other investigators who have been working in this field.

The book is a general survey of all of the research done in psychology, criminology and sociology which has any bearing on the relations between morality and intellect. It incorporates the findings of nearly 300 studies pursued by investigators in this country and abroad. The method of study employed in this research may be defined as statistical, comparative and synthetic. The statistical technique utilized is correlational and the studies reported are both correlational and noncorrelational in order to typify diverse methods of investigation. In Parts II and III, the studies are exclusively correlational and include two investigations by the author of the relation between morality and intellect. The correlational results consist of 700 coefficients of different types, calculated between measures of morality and intellect for three types of subjects, 11,000 feeble-minded persons, approximately 300,000 delinquents, and 12,000 nondelinquents.

Dr. Cooper concludes that the relation between morality and intellect in restricted groups is clearly direct; the obtained relation is extremely variable but tends to be low, depending on the type of evidence, the type of group, the type of coefficient and possibly even the country represented. She believes that the true relation is undoubtedly higher than the obtained one. Expressed in correlational terms, the obtained relation may usually be expected to fall between .10 and .39, and the true relation to be under .50. She states that the relation between morality and intellect in the general population is undoubtedly higher than usually found in restricted groups and concludes that the relation in the general population may be expected to fall below .70.

FORREST H. KIRKPATRICK.

Mirrors of Washington

THE WASHINGTON CORRESPONDENTS. *By Leo C. Rosten. Harcourt, Brace and Company, $3.00.*

IF THERE is any one political idea which has become permanently planted in the minds of Americans during recent years, it is the idea that what goes on at the national capital is important to every tax-paying citizen. For that reason, reports of Washington developments have come to occupy a larger and larger proportion of the space in newspaper columns. The daily press is no longer content to rely on the press services—the A.P., the U.P. and the I.N.S.—for its Washington news. Every paper with pretensions to importance feels that it must maintain its own special correspondent at this nerve-center of national life; most papers also print a syndicated column by one of the "keyhole" journalists who profess to tell the inside story of what is going on. Appointments to the capital press corps are generally regarded as the choicest plums within the reach of reporters.

It was inevitable, therefore, that sooner or later someone would write such a book as this. It is not an extension of the gossip type of journalism to the men who cover the capital; it is a serious study, made under the auspices of the Social Science Research Council, of the mechanics of reporting what goes on in the federal government and of the competence of the persons who are charged with the responsibility of keeping the scattered citizenship of the nation reliably informed. One hundred and twenty-seven Washington correspondents, the cream of the corps, cooperated with Mr. Rosten to make this one of the most important inquiries into the realities of American journalism ever published.

The "average" Washington correspondent turns out in this research to be a middle-aged man, with a college education, reared in a middle-class home, most often in a midwestern

state, and now receiving a salary of about $6,000 a year. He thinks the United States should steer clear of the League of Nations; he is unable to make up his mind about entering the world court. He favors higher taxes on the rich and on large corporation profits; he has no doubts about the need for government regulation of big business; he is against rugged individualism, but he is also against government operation of mines, public utilities and railroads. His reading is largely confined to magazines and newspapers, and he declares with vigor that "I often feel the need of knowing more economics for my job." Although he was brought up in the church, he seldom or never goes to church now. Out of the whole group of correspondents, only nine Roman Catholics, two Christian Scientists and one Episcopalian reported themselves as regular church attendants. The majority, when questioned on church attendance, answered "Never." The rest divided themselves between "Occasionally" and "Rarely."

The thing which most interests me about the Rosten book, however, is the reflection which it gives of the way in which top-ranking newspaper men think about their own profession. To begin with, the admiration expressed for the New York *Times* as an example of what a newspaper should be, is striking in its unanimity. Almost equally significant is the way in which these men pick out the Hearst papers and the Chicago *Tribune* as the "least fair and reliable" in the country. But in their judgments on the press as a whole they register opinions such as these:

"The press devotes too much space to trivialities." Yes, 60.5 per cent.

"In general, news columns are equally fair to big business and labor." No, 48.5 per cent. Yes, 43.8 per cent. The rest uncertain.

"Comparatively few papers give significant accounts of our basic economic conflicts." Yes, 86.6 per cent.

"The publishers' cry of 'Freedom of the Press' in fighting the NRA code was a ruse." Yes, 63.8 per cent.

"Most papers printed unfair or distorted stories about the Tugwell pure foods bill." Yes, 46.2 per cent. But uncertain, 32 per cent.

Deeply informative, likewise, are such returns as these:

"It is almost impossible to be objective. You read your paper, notice its editorials, get praised for some stories and criticized for others. You 'sense policy' and are psychologically driven to slant your stories accordingly." Yes, said 60 per cent of the correspondents.

"My orders are to be objective, but I *know* how my paper wants stories played." Yes, said 60.6 per cent.

"Correspondents try too hard to please their editors. If they had more independence they would discover that they really have more freedom than they assume." Yes, said 60.8 per cent.

By no means all the book is devoted to this statistical type of analysis. One section, for example, gives a searching psychological study of the way in which many of the Washington correspondents have reacted from what was, at the beginning, close to being hero worship of President Roosevelt to a present state of cynicism at times edged with bitterness. It is not only between the White House and Congress that the honeymoon is over; it seems to be just as completely over in the Tuesday and Friday press conferences in the President's study.

What it all seems to come to is something like this: The Washington correspondent is a man of considerable professional attainments, with a mind which treats the developments at the seat of government both independently and realistically. But when I, the ordinary citizen back home, sit down to look at the picture of national events which this correspondent provides for me, I find that he commonly draws that picture as he believes the newspaper's publisher, who pays his salary, would want him to. Is there any connection between this and the growing tendency of public men to rely on the radio as a means of liaison with the voters? Newspaper publishers, who are so jittery about the radio's inroads, might profitably give that question some thought.

PAUL HUTCHINSON.

Under the Open Sky

CHRIST OF THE COUNTRYSIDE. *By Malcolm Dana. Cokesbury Press, $1.00.*

PROFESSOR DANA, who popularized the term "larger parish," has had a wide influence in stimulating this type of interchurch cooperation, particularly in New England. His writings on the subject are authoritative. Now, he releases a book altogether unrelated to the organizational aspects of the rural church enterprise.

Christ of the Countryside is a lovely portrait of the life of Christ, written with reference to the rural environment. Excerpts give something of the flavor of the volume. "The circumstances of Jesus' birth give to the countryside a peculiar ownership of him. . . . The first indrawn breath of the Christ child is redolent of hay; the earliest sounds heard by his tiny ears are the uneasy movements and the drowsy lowing of the cattle lying near. . . . He is baptized by a country minister in a country stream, and surrounded by a group made up most largely of country folk. . . . It is not strange that men are instinctively attracted to Jesus. He is a man of the highways, strong, hardy and weather-beaten."

Christ of the countryside enlists the first members of his fellowship out in the open. He is not averse to preaching indoors, but his favorite pulpit is the hillside or the seashore. Moreover, says Professor Dana, Jesus loves the country because it is the habitat of childhood and youth. He is intimate with birds, trees, flowers and animals and knows them by name. Scenes and incidents of rural life suggest figures of speech and are the basis for much of his teaching. "Thirty-two of the sixty-four parables take his listeners out into the open country, and thirty-seven of his forty-eight miracles have an outdoor background."

Professor Dana reminds us that we do not greatly believe in the country. Our emphasis is so insistently urban that the most isolated rural youth eagerly awaits the day of departure to the large city. Schools, press, radio, theological seminaries, commercial and industrial enterprises magnify the city. The church has followed the trend with consequent neglect of country fields. Surveys of the past quarter century tell doleful tales of a decadent rural religion.

The reading of this book will be a wholesome pursuit for city and country people everywhere. Its simplicity is more effective than argument in pointing out the beauty and depth of spiritual life that Jesus achieved in a country environment. To understand and know Jesus of the countryside may be a means of winning a shortsighted generation to renew its faith in the country. The arrangement of this volume into twenty-three brief chapters and a liberal use of biblical references makes it suitable for daily devotional reading.

MARK RICH.

Books Received

Adventure Eternal, An Anthology. Edited by Kathryn and Dwight Bradley. Stackpole, $3.00. (To be reviewed.)

The Square Peg, or the Gun Fella. By John Masefield. Macmillan, $2.50. (To be reviewed.)

Christian Hope for World Society. By John T. McNeill. Willett, Clark & Co., $2.50. (To be reviewed.)

Christian Faith and the Modern State. By Nils Ehrenström. Willett, Clark & Co., $1.50. (To be reviewed.)

From U-Boat to Pulpit. By Martin Niemoeller. Willett, Clark & Co., $2.00. (To be reviewed.)

The Moral Teaching of Jesus. By A. D. Lindsay. Harpers, $1.50.

I Will Lift Up Mine Eyes. By Glenn Clark. Harpers, $1.50. This might be called a guide to the practice of prayer. It is specific, concrete, reverent and sensible. More is to be gained by practicing the methods the author recommends than by criticizing some of his statements—for example, about health and wealth—as one easily might.

Successful Christian Living. By Harry Emerson Fosdick. Harpers, $1.50. It is sufficient to say about a volume of Dr. Fosdick's sermons, "Here it is." Much could be said about every one of the twenty-five sermons in this volume. Some of them have been preached in Riverside Church, others over the radio. All are worthy of a wide reading.

Four Ways of Philosophy. By Irwin Edman. Henry Holt & Co., $2.00. (To be reviewed.)

Corned Beef and Caviar for the Live-aloner. By Marjorie Hillis and Bertina Foltz. Bobbs-Merrill. Though the title may suggest some fantastic and figurative meaning, this really is a cook-book, especially prepared for those who "live alone and like it."

Makers of Christianity from John Cotton to Lyman Abbott. By William Warren Sweet. Henry Holt & Co., $2.00. (To be reviewed.)

Adult Education, A Dynamic for Democracy. By Dorothy Hewitt and Kirtley F. Mather. Appleton-Century Co., $1.75. (To be reviewed.)

The Enchanted Valley. By Olav K. Lundeberg. Augsburg Pub. House, Minneapolis, $1.00. "A story and legend of Christmas in Telemark in the Old Time." And a beautiful Christmas story too, with a fine flavor of old Norway.

Christmas, An American Annual of Christmas Literature and Art. Edited by Randolph E. Haugan. Augsburg Pub. House, Minneapolis, $1.00. Every year the first harbinger of Christmas, and a very welcome one, is this "annual," with well chosen contents and strikingly beautiful in design, typography and illustration.

China Faces Japan. Edited by Arthur A. Young. Chinese Students' Christian Association, 347 Madison Ave., New York, 35 cents. Sixteen writers contribute to this "comprehensive survey and analysis of the present conflict between China and Japan." It is, naturally, a view from the Chinese standpoint, but without bitterness and with an evident effort to be fair. It ends with Stanley Jones' appeal for an economic boycott by individuals.

The Book of Ezekiel, A Critical and Exegetical Commentary. By G. A. Cooke. (International Critical Commentary. Scribners, 2 vols., $4.00. (To be reviewed.)

A Yankee Xavier, Henry P. McGlinchey, S. J. By Neil Boyton. Macmillan, $1.50. Biography of a young American priest whose work in India gave great promise but was cut short by his early death.

Creative Revolution. By J. F. T. Prince. Bruce Pub. Co., Milwaukee, $1.50. An argument that the world needs revolution, a critique of communism, and a conclusion that "what we want is *Catholic* revolution." This is the Catholic Book Club's selection for January.

CORRESPONDENCE

What Pacifists Can Do

EDITOR THE CHRISTIAN CENTURY:

SIR: In the light of the present situation, should the pacifist "perfectionist" retire to some monastery, far removed from the practical concerns of life, in order that he may continue to speak without interfering with the expressions of rugged nationalism which are now the vogue in various quarters of the globe? Such would appear to be the implication of Reinhold Niebuhr's article in the November 10 issue of The Christian Century.

Is the pacifist to be condemned to this fate without a hearing? Is it not true that Mr. Niebuhr passes over the possibilities of a friendly and Christian solution of the Far Eastern conflict entirely too lightly? Such a solution, due to the present inflamed conditions in the Orient, would be admittedly difficult, but this should not deter anyone who is willing to put his Christian belief to the test.

Peace lovers in this country have suggested some eminently practical steps toward such a solution. Among these are the following:

(1) Let our country repeal the Asiatic Exclusion Act.

(2) Let America withdraw her gunboats and marines from Asiatic waters.

(3) American missionaries in China and Japan have, in times past, exerted a real influence for peace and understanding between the two countries. Could not the church members of the homeland now establish a closer contact with their workers in these two countries? Could they not convey to these workers a sense of their deep appreciation and increased support in this difficult hour?

(4) Let American churchmen who believe in peace send over to the war-torn area reconstruction workers, to rebuild villages and to care for the hospitalization of the sick.

(5) Let our country call a world economic conference to consider such questions as trade, tariffs and access to raw materials. Let this conference be called for Washington, D. C., and let provision be made that those who attend are to be economists, rather than politicians or diplomats.

These are only a few of the suggestions that have been made, but they point to a line of peace action which would work toward a solution of the present difficulty without driving us in the direction of another world war.

McCall Congregational Church, McCall, Ida. AVERY D. WEAGE.

Pacifists Also May Be 'Relativists' and 'Realists'

EDITOR THE CHRISTIAN CENTURY:

SIR: Here is one reader who, in the debate on the boycott, would give the decision unreservedly to Dr. Nevin Sayre.

Those who are favorably disposed toward the position for which Dr. E. Stanley Jones argues might do well to apply to themselves some of Dr. Niebuhr's brand of realistic criticism. Apart from whether the question of relative guilt in the Sino-Japanese conflict is really as clear as Dr. Jones assumes, this may be said: A boycott of Japanese goods could stop the war only if sufficiently universal to make continuance of the conflict by Japan physically impossible. A boycott on such a widespread scale would have to be participated in by many whose motives would be tainted with hatred or with a selfish desire to eliminate Japanese competition. If only those participated in the boycott who could do so with the purity of motive Dr. Jones seems to regard as essential, the boycott would not be sufficiently extensive to have any real effect, except perhaps to irritate the Japanese and increase their aggressiveness.

While it is probably true that the proposed boycott would have some adverse economic effects on our own people, as well as a far more serious effect on the Japanese, the loss suffered by any individual participant would be so slight, or at least so indirect and unobvious, as to deprive the method of any merit as a sacrificial or redemptive act. The minor inconvenience which might result from refusing to buy an article labelled "made in Japan" would be just enough to salve the individual's conscience and contribute to a pharisaical sense of self-righteousness by fostering the dangerous delusion that he was doing his bit to discharge a social responsibility by what in fact would be either a cheap and futile gesture or an aggravation of the evil sought to be remedied. He might indeed "save his own soul" from frustrated moral indignation, but at the expense of using a method which would hurt most those who are least guilty, which would be in its effect on the Japanese people equivalent to an act of war, and which would make immeasurably more difficult the international economic cooperation which must sooner or later be established if future repetitions of the present conflict are to be avoided.

Furthermore, if recourse to the boycott implies for Dr. Jones a willingness to "withdraw" from one's own country if it should duplicate Japan's action, why should not such withdrawal begin now? Does not the maintenance of armed forces in China by both

the United States and Great Britain imply a readiness to do just what Japan has done whenever a "provocative incident" occurs, such as that which set off the present explosion, provided the action of the American or British forces in dealing with such an "incident" meets with armed resistance by the Chinese similar to their perhaps unexpected resistance to Japan? Is it not a bit hypocritical to pretend that our own nations have really renounced the imperialistic and militaristic policies which are condemned in the Japanese?

As for Dr. Niebuhr, he is entirely right in so far as his purpose is to warn us against a pharisaic identification of our very imperfect relative remedies with the absolute kingdom of God—though I doubt whether there are many Christian pacifists who actually make this mistake. Most of the pacifists with whom I am acquainted, either personally or through the printed word, have been more painfully conscious than anyone else of the inadequacies and limitations of neutrality legislation and all other political or quasi-political expedients, as judged not only by perfectionist ethical standards but even by the practical criterion of their efficacy to prevent or limit war.

Dr. Niebuhr misses the real issue between the advocates and the opponents of sanctions or economic boycotts. It is not that the latter call a relative good an absolute good, or accuse their opponents of doing so, but that they believe the sanctionists mistake for a relative good what is really a relative evil. That this is the real issue is evidenced by the fact that the opposition to the boycott, on substantially the grounds stated by Dr. Nevin Sayre, is shared by many who do not profess to be either Christians or pacifists (in the sense of absolute nonresisters). Dr. Niebuhr's labelling of the parties to the debate as "pacifists" and "relativists," respectively, is inaccurate: we are all relativists, whether we realize it or not.

No doubt the remedies recommended by those whom Dr. Niebuhr calls the "pacifists" are subject, in some degree, to the same objections which have been raised against the boycott. What the so-called pacifists claim for their proposals is simply that they are subject to these objections in a far less degree, and that the relative advantages of these proposals, both ethical and practical, outweigh the incidental evils, whereas the same is not true of the boycott. It is contended that the measures favored by the "pacifists" would not hurt the innocent to as great an extent as the boycott, would be less likely to accentuate resentments and animosities both among our own people and among the Japanese, would involve less overt and covert violence, and less hypocrisy on our part, and would do far more toward ultimately restoring something like real peace in the world.

Dr. Niebuhr's error, from the pacifists' point of view, consists in a too ready acceptance of the Marxian (not Christian) dogma that violent conflict between the oppressed and their oppressors is a way, and the only way, by which progress is made toward relative social justice. This is not the place to debate the truth or falsity of that conception. But pacifists are convinced that if the God of history has ever spoken in unmistakable terms to all who have ears to hear, he has shown us by the events since 1914 that violence cannot cast out violence, and that it is futile to hope for peace or justice as the fruit of conflict. Whatever may be said of other forms of social struggle, this is at least true of modern war, which might almost be defined as that form of human activity which, within given limits of time and space, produces the maximum of destruction, suffering and moral evil which is physically possible at our present stage of technological development. It is for this reason that pacifists do not consider themselves socially irresponsible when they try to localize a war which they have been unable to prevent.

In view of his acceptance of physical strife as an inevitable instrument in the struggle for relative justice on the level of secular politics, it is a bit strange that Dr. Niebuhr, whose sympathies in the class struggle are with the dispossessed and underprivileged, would have us support the status quo in the international sphere rather than the "have-not" nations like Japan which are seeking a more equitable distribution of natural resources and markets. Opposition to Japanese aggression can be justified only on the part of those who, with the pacifists, believe that another and better way of solving problems is possible.

Christian pacifists hold the law of love to be not merely a principle of criticism but also a rule of conduct which actually works even in secular affairs, in proportion as men or nations have the imagination to apply it. They believe that history bears them out in this judgment. To say that social progress can come only through class or group conflict, that nothing can possibly change the "dynamics of fascism," is to deny the freedom not only of man but of God. It comes very near to denying the actuality of God, as Christians conceive of him. It pushes the God of love out of his universe, leaving only a God of retributive justice.

St. Louis, Mo. F. WARNER FISCHER.

A Christmas Appeal

EDITOR THE CHRISTIAN CENTURY:

SIR: In response to the urgent request of representative ministers and laymen I have accepted the chairmanship of the sponsoring committee for a united Christmas appeal which the Federal Council of the Churches of Christ in America is making in behalf of those who are suffering most from the national and racial antagonisms in the world today.

The pent-up feelings of the Christians of America and their desire to do something about the present tragedies in the world must have a practical outlet. The one plan on which they can all agree is to unite in caring for those who are in deepest distress throughout the world. The birthday of Christ affords the best of all opportunities both for a Christian witness to a war-torn world and for sacrificial giving in the spirit of Christ.

Three great groups of sufferers are to be included in the joint appeal: countless civilian victims of the war in China, the children on both sides of the civil war in Spain and the Christian German refugees who have been impoverished and forced to leave their homes as a result of the cruel laws against "non-Aryans."

The united appeal of the Federal Council will support and reinforce in every way the separate relief appeals made by several communions, and opportunity will be given to designate any gift for the special fund of any denomination. Gifts not otherwise designated will be turned over to established and well recognized Christian agencies working in each of the three fields. The money for China will be expended through such agencies as are designated by the Foreign Missions Conference of North America; the contributions for Spain will be placed at the disposal of the American Friends Service Committee (Quaker); the contributions for the German refugees will be administered through the American Committee for Christian German Refugees.

The Christmas appeal will be made through local churches and it is hoped that all pastors will plan now for a share in this movement through an offering on the Sunday before Christmas or, if it be more convenient, on some other Sunday in December. The goal of the appeal is an offering, whether large or small, from every congregation in America as a part of a united testimony of Christian love and sympathy.

A distinguished group of the most trusted leaders in all major communions has agreed to join in sponsoring the appeal, including Rt. Rev. Henry St. George Tucker (Episcopal), Dr. William Hiram Foulkes (Presbyterian), Dr. Earle V. Pierce (Northern Baptist), President George W. Richards (Evangelical and Reformed), Bishop Edwin H. Hughes (Methodist Episcopal), Professor Rufus M. Jones (Quaker), Dr. P. O. Bersell (Lutheran), Dean Frederick D. Kershner (Disciples of Christ), Dr. Ivan Lee Holt (Methodist Episcopal, South), Bishop Paul de Schweinitz (Moravian), Rt. Rev. Peter Bryce (United Church of Canada), President Albert W. Palmer (Congregational), President Walter L. Lingle (Southern Presbyterian), President Wynand Wichers (Reformed in America), Dr. James H. Straughan (Methodist Protestant), Dr. A. R. Robinson (United Presbyterian). Outstanding laymen and laywomen are also associated with them, like Charles P. Taft, William Allen White, Mary E. Woolley, John Foster Dulles, Grace Abbott, Isaiah Bowman, Mrs. Robert E. Speer, William E. Sweet, James M. Speers, Walter Dill Scott and Louis J. Taber.

Sponsoring Committee of the United Christmas Appeal,
Federal Council of Churches,
297 Fourth Ave.,
New York.

JOHN R. MOTT, *Chairman.*

NEWS *of the* CHRISTIAN WORLD

Newspaper War Divides Istanbul

Nazism Principal Issue in Violent Clash Between Leading Dailies—Move Toward Prison Reform

(Correspondence from the Near East)

ISTANBUL, Oct. 31.—The celebration of the Turkish national holiday has imposed a ten-day truce upon the *Tan* and the *Jumhuriyet,* the two leading Istanbul dailies whose polemic, conducted with a rare measure of violence, has been followed by public opinion with the keenest attention.

For the first time in Turkey, there was an open clash reminding one of the strife between fascism and anti-fascism. Each of these papers has been charging the other with betraying the principles of Kamalism in favor of nazism and communism respectively. In fact, Turkish official political ideology professes to have no leanings toward, or preference for, any of the major political currents which are dividing the world today. The *Jumhuriyet* has always been known both for its xenophobia and for the violence of its tone.

* * *

Refugee Professors Attacked

The quarrel has two origins. One is the violent attack by the *Jumhuriyet* on the refugee professors attached to Istanbul University, an attack which was denounced as wanton by the rest of the press including the *Tan,* while an official communiqué expressed the government's satisfaction with the activities of these professors.

* * *

Nazi Issue Raised

But by far the most important issue is that caused by Dr. Goebbels' speech at the Nazi Party Congress in Nuremberg. The statement that Turkey is among the countries which under the Führer's guidance have started a crusade against bolshevism provoked a strong reaction in the *Ulus,* which is the Ankara semi-official daily, and also in the *Tan.* This paper called attention to the extent of German propaganda in Turkey. The *Jumhuriyet* thereupon aggressively denied the existence of such propaganda and attacked the *Tan,* thereby eliciting the reproach of itself representing pro-German propaganda.

* * *

Editor Accused on Basis Of Jewish Origin

The controversy reached a stage where the *Jumhuriyet* attacked Ahmet Emin Yalman, editor of the *Tan,* personally, stressing his "deunmeh" origin, that is, his membership in that group of Moslems who are descended from Jews who embraced Islam in the 17th century. The nature of this attack is all the more surprising as Kamalism considers Turkish culture and not race as the uniting bond.

Ahmet Emin Yalman's avowed aim is to rid the country of "business journalism" alleged to be personified by Yunus Nadi, the proprietor of the *Jumhuriyet.*

* * *

Convicts to be Employed In Textile Mills

It has been decided to employ female convicts in the large state-owned Kayseri cotton spinning and weaving mill, an experiment which is to be the counterpart of that which has been made with men and has yielded remarkable results.

These experiments are characterized by the utilization of penal labor in a way that precludes the forming of grievances or of inferiority complexes. As far as security permits, the convicts are given the impression that they are free, while efforts are made to re-educate them as useful elements of society. This experiment is mostly applied to murderers and is facilitated by the fact that many murderers in Turkey are not real criminals; that is, their crime is less due to perversion than to the survival of primeval instincts. Good conduct leads to a substantial reduction of the term.

Within the mill, the female convicts will be treated as ordinary workers. The only difference will consist in that they will not enjoy freedom after their daily work, but remain subject to discipline.

* * *

Reformatory Established For Young Criminals

A further step in the way of social re-education has been made through the creation of a reformatory at Adrianople to take care of young criminals.

E. GUERON.

C. F. Andrews Writes Life of Christ

Rev. C. F. Andrews, friend of Gandhi, is writing a life of Christ in simple language for translation into Eastern tongues to be used by the younger churches of the East. For this purpose he has left India for an extended visit to Palestine.

Observe Centennial Of Negro College

Cheney Teachers College, now observing its centennial of Negro training, was begun in 1837 by the gift of a Philadelphia Quaker, Richard Humphries. It started first in the city but later moved to Cheney, near West Chester, where its 117 acres in Chester county border on Delaware county. Since 1929 it has been recognized as a state teachers college. Dr. Beslie Pinskney Hill, its president, is a graduate of Harvard.

Interseminary Movement Has Full-Time Secretary

Roy McCorkel, a graduate of the Yale divinity school and a member of the youth section of the Oxford Conference, has become the first full-time secretary of the Interseminary Movement, an organization which functions as the theological division of the National Council of Student Christian Associations, seeking to establish cooperation between students in theological schools of all denominations. The stimulus provided by the Oxford and Edinburgh Conferences is given as the cause of the movement's enlarged program.

Chicago Host To Methodists

Meeting of Several Boards Brings Many Notables to City—Lutherans Hold Joint Synod

(Correspondence from Chicago)

CHICAGO, Nov. 22.—The great religious event of the past week in Chicago has been the 119th annual meeting of the Board of Foreign Missions of the Methodist Episcopal Church. Twenty bishops from this country and foreign fields, 85 lay and ministerial members from all parts of the United States, and a large number of missionaries were in attendance.

The situation in China naturally commanded especial attention. Dr. John R. Mott, chairman of the International Missionary Council, who was in attendance, said that so far the damage to mission property was comparatively slight, but that heavy demands were being made upon all missionary resources, especially hospital facilities, to care for the victims of war.

Preceding the meeting of this board the Board of Home Missions and Church Extension met in Evanston. The world peace commission of the denomination also met on Nov. 18, and on the same day 1,000 ministers and delegates from the churches of the Chicago area met in Chicago Temple at the call of Bishop Ernest Lynn Waldorf to consider extension plans for 1938. Altogether it has been, as it was designated, "Methodist Week."

* * *

Chicago Suggested as Headquarters Of World Methodism

These meetings of the home and foreign mission boards of the Methodist Episcopal Church have provoked a good deal of informal discussion of the possibility that Chicago will become the headquarters of Methodism when the union of the northern and southern branches of the Methodist Episcopal Church and the Methodist Protestant Church is consummated. Even world headquarters for a reunited Methodism is suggested. The Methodist Episcopal board of education already has its headquarters here, and the central location of this city is recognized as giving it a strategic position.

* * *

Lutherans Move Toward Unity

Five large Lutheran synods, comprising the American Lutheran Conference, held joint meetings in Chicago last week as part of a national "Mission on Life and Faith." The emphasis in these Lutheran meetings is upon a renewal of spiritual life and of allegiance to the historic doctrines of the church. However, one hears rumors of closer relationships growing out of this collaboration.

* * *

Schools on Christian Living Hailed as Success

A total registration of 2,000 was secured in the ten "Schools in Christian Living"

Propaganda Analysis

A Monthly Letter to Help the Intelligent Citizen Detect and Analyze Propaganda

INSTITUTE FOR PROPAGANDA ANALYSIS, INC.

132 MORNINGSIDE DRIVE, NEW YORK, N. Y.

Volume I OCTOBER, 1937 *Number 1*

This Monthly Letter is circulated privately to educators and students, publishers and journalists, business men and trade unionists, ministers and welfare workers, and to all who desire periodic, objective appraisals of today's propagandas, their sources and the channels through which they flow: newspapers, magazines, radio stations, motion pictures, labor and business groups, patriotic societies, farm organizations, schools, churches, political parties.

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which closed with a mass meeting in Chicago Temple on Sunday, Nov. 14. At this closing meeting Prof. W. C. Bower, chairman of the Church Federation's committee of 100 which had charge of the schools, made a report of the results of the effort. Dr. T. Z. Koo, of China, spoke of the Christian faith as giving the profoundest insights into the nature and purpose of God of any of the great world religions and Dr. Justin Wroe Nixon of Colgate-Rochester Divinity School gave an informing and stimulating address on "The Significance of Oxford and Edinburgh for American Christianity." Chicago Temple was filled to capacity for this gathering.

* * *

Corruption in City's Public Schools

There seems to be much more than ground for suspicion that the public schools of Chicago are being increasingly made the victims of spoils politics. The number of temporary appointees is said to be steadily increasing, which, of course gives opportunity for appointing political favorites who do not have the necessary qualifications. A vast change in the high school curriculum with a major emphasis upon vocational education is being opposed by educators and labor unions alike. Spoils politics is said to have dictated this development, and the demotions of teachers and principals who will not "go along" are a cause of scandal.

* * *

Olivet Institute Unites with Presbyterian College

Arrangements have been made for the coordination of the work of Olivet Institute, said to be the largest neighborhood house in America conducted under church auspices, and the Presbyterian College of Christian Education. The college will lease from the institute space for educational and administrative activities and will erect a new dormitory and recreational building. Students will do field work in Olivet and the adjacent area. Dr. William E. Paul is the present head of Olivet Institute, having recently succeeded Dr. Norman B. Barr, founder and for 40 years director. The president of Presbyterian College is Dr. Robert Lee Sawyer.

* * *

And So Forth

The Chicago Round Table of Jews and Christians is conducting a very active program. In addition to its monthly luncheons, round table discussions have been held in many schools and neighborhoods. An all-day interseminary conference is planned for Jan. 12.

Dr. Arthur E. Holt, recently returned from a year's absence abroad, during which he spent 5 months in India and traveled extensively in Africa and South America, spoke to the Baptist Ministers' Meeting last Monday. He asserted that the situation is precarious for democracy and that the fates of democracy and Protestantism are tied together.

Dr. Charles W. Koller, recently pastor of Clinton Hill Baptist Church, Newark, N. J., has become president of the Northern Baptist Theological Seminary, succeeding Dr. W. L. Ferguson, professor of missions, who has been acting-president since the retirement of Dr. George W. Taft two years ago.

Dr. Frank W. Bible, executive secretary of the Presbyterian Board of Foreign Missions, died at his home in Oak Park last week.

CHARLES T. HOLMAN.

London Honors Lord Baldwin

Ex-Premier Receives Gold Casket from City—Dick Sheppard's Funeral—Franco Negotiations Protested

(Correspondence from England)

LONDON, Nov. 20.—Lord Baldwin received last week an address in a golden casket from the city of London. In it was recorded how his fellow citizens admired his life of public service. Lord Baldwin, who confesses that on such occasions he is terribly nervous, made a characteristic reply. He quoted what is true enough, that "praise insensibly steals from a man his moral integrity." But he welcomed the action of the city as a kind of interim recognition—what his work really meant could not be known for half a century. It was like Lord Baldwin to speak at such a time of his colleague, Ramsay MacDonald. Nothing, he said, had ever disturbed the harmony in which they worked. For himself he claimed that he was a plain Englishman. "The Englishman was a plain man fundamentally, and—God forgive him—he was just about to say that the Englishwoman was a plain woman." The Englishman moreover had a profound distrust of the men who were called clever. (The other day in a review James Stephens said that there was only one serious criticism to be made against any writer; it was that he was "clever.") In the end he did not think that a charlatan could ever deceive for long the House of Commons. I hope that is true, and will remain true.

It is many years since John Morley won the heart of the Liberals who knew him as "Honest John." It is just to speak of "plain" Stanley Baldwin, as it was to speak of "Honest John," but such adjectives do not sum up all that can be said of these leaders, and certainly do not imply any ignorance of tactics or lack of subtlety on occasion.

* * *

Dick Sheppard's Funeral Impressive Occasion

Nothing could have been more fitting than the funeral rites in which London said farewell to Dick Sheppard. There were a hundred friends of St. Martin's who followed the coffin along the embankment. I was invited to be one of the hundred; I could tell how greatly the people were moved. The city had upon the lovely light of an autumn morning, and there was no gloom. There were crowds waiting along the roads down which the procession passed, with a common feeling of reverence and love. The service at St. Martin's was broadcast. We sang the hymn of Whittier's, "As God Wills," and the British Broadcasting Company singers ended the service, which was beautifully ordered, with a threefold shout of "Alleluia!" In St. Paul's the dean said what needed to be said with simplicity and feeling: "A primitive Christian in the modern world must be to some extent an alien and a rebel. To his [Sheppard's] spirit, the thought of the cruelty and oppression in our civilization was a constant torture—and still more the thought of the dark goal toward which he feared it was tending. In the shock of the first news of his death I

said, 'A light seems to have gone from the sky.' For long we shall feel that."

* * *

House of Commons Alters Inheritance Laws

The House of Commons gave its Friday, which is commonly reserved for private bills, to a measure intended to meet the hard cases of a spouse or family left unprovided for in wills. The government stood aside with a nonintervention policy. The bill did not make it a fixed rule that a certain proportion of an inheritance must go, as it goes in Scottish law, to the family; it simply allowed an appeal to the court, which may make such provisions as it thinks fit from the estate of the deceased husband and father, or wife and mother. The arguments were in the hands of lawyers, who had experience of such hard cases, and also knew the difficulties of legislating. The second reading was passed.

* * *

Parties Differ on State of the Nation

The House spent most of its time in discussing the "Address of Thanks for the Gracious Speech of the Sovereign." The general course of the debate is summed up tersely in the *Spectator:* "The Labor party . . . told us we were insecure; the Liberal party that we were going to be insecure in a few years' time; the government has replied all along that in spite of some unlovely plants here and there, the garden as a whole is lovelier than in the days of the late gardener [dismissed in 1931]."

* * *

Labor Protests Negotiations With Franco

The agreement whereby commercial representatives have been appointed in insurgent Spain has been attacked by Labor on the ground that it is a first step toward the recognition of Franco, upon whose victory already Italy is banking. This charge Mr. Eden hotly denied; the arrangement is said to be only commercial. It is useless to comment on the other negotiations at Brussels and in London, or on the anti-communist pact made between Rome, Berlin and Tokyo. The only thing that is clear is that nothing is clear; and behind everything said we have to conjecture things that are not said. Our people are compelled to wait for more light!

* * *

Discuss Education Task In a Democracy

The Workers' Educational Association is holding its annual meetings in Leicester this week. It will be remembered that this convocation in its early days owed much to Albert Mansbridge and the present Archbishop of York, then Rev. William Temple. It has done a really splendid work "in providing for individuals opportunities of developing their powers, which would otherwise be denied them." I have myself known workers, poor in worldly goods, enriched in learning by this association. Some of these very friends in Kentish Town became admirable scholars in history and economics under the tuition provided by the W. E. A. It does a work small in range but splendid in quality. At the annual meeting Mr. Tawney made an important speech upon the objectives before education in the present day. We have been accustomed, he said, to take democratic institutions for granted. Now they are everywhere on the

Christmas Suggestions

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defensive. Today in some countries to profess a belief in democracy is a way to prison and even to death. One function of education today must be to defend democracy.

There has been a rapid rise in the number of associations affiliated with the W. E. A. The largest group is that formed by the trades unions, the next by the cooperative societies. During the years of severe depression the number of classes has increased by 74 per cent and the students in them by 70 per cent.

* * *

And So Forth

There is now a Christian Cinema Council, of which the Archbishop of Canterbury is president, and a Religious Film Society. It is proposed that there should be in close alliance with these bodies a film advisory committee for the Church of England. The Archbishops of York and Canterbury are both warmly supporting this new method.

An appeal is made to all who for one reason or another do not attend the church services or official celebrations on Armistice day, yet honor the dead and desire that their deaths shall not be in vain. They are called to meet at 10:45 at the Band Stand in Regent's Park. The appeal is signed by H. W. Austin, Isaac Foot, Storm Jameson, C. E. Raven, R. Ellis Roberts, H. M. Tomlinson.

Paul Robeson says: "Finally events in Abyssinia, Spain and China have led me beyond the racial problem to the world problem of which it is a part—the problem of defending democracy against the onslaught of fascism. . . . This struggle is between peoples of all colors."

In connection with the plans for home defense a "black-out" over an area of 400 square miles was carried out last week in the area which includes Chatham and other naval bases likely in the event of war to be a target from the air. The general warning was given at 11:50 p. m. and the raid warning at 12:05 a. m. Then ambulances, fire-engines, rescue parties and all other necessary agencies got to work. In one place a church was supposed to have been struck and ambulances were at hand to help the wounded. The "black-out" was most successful. It was viewed by over 100 visitors, including attachés from the German Embassy.

It is the day (Nov. 9) of the Lord Mayor's show and the Guildhall banquet. The show has lost much of its former glory and it is not likely that tonight at the banquet the prime minister, who is back again, will say anything new upon our relations with foreign powers. He will probably underline what Mr. Eden has said.

EDWARD SHILLITO.

Youth Convention

2,000 Southern Presbyterian Young People Expected at Missions Conference

(Special Correspondence)

ATLANTA, Nov. 20.—Presbyterian young people in all the 17 synods comprising the Presbyterian Church in the United States are anticipating with interest the Presbyterian Youth Convention on World Missions, which convenes at the First Presbyterian Church, this city, from Dec. 28-30. Indications are that nearly 2,000 delegates and visitors will be in attendance.

Designed to present the challenge of world missions to thoughtful young people who will some day occupy places of responsibility and influence in the church and community, the youth convention will bring to the city some of the foremost men in the world of missions, who have done missionary work abroad, who have supervised mission programs in this country and who are now recognized as leaders in their respective fields.

Many Authorities to Be Present

A list of the speakers who will appear on the program includes: Dr. John Alexander Mackay of Princeton Seminary, authority on Latin America, lecturer, writer and formerly missionary to Peru, and until recently secretary of the Presbyterian Board of Foreign Missions, New York; Dr. Robert Elliott Speer, who recently resigned as executive secretary of the Board of Foreign Missions, authority on world missions and widely known author of religious works; Dr. Oscar F. Blackwelder, pastor of the Lutheran Church of the Reformation, Washington, D. C., a widely known worker among young people, chairman of the committee on association of the young people of the United Lutheran Church in America and a member of the executive committee of the Board of Publications of the United Lutheran Church; and Dr. William Taliaferro Thompson, of Richmond, Va., professor of religious education at Union Theological Seminary.

Addresses will also be given by Dr. C. Darby Fulton of Nashville, Tenn., executive secretary of the Committee of Foreign Missions of the Presbyterian Church in the United States and a former missionary to Japan; Dr. Henry Hayes Sweets of Louisville, Ky., executive secretary of the Committee on Christian Education and Ministerial Relief, Presbyterian Church, U. S., president of the Presbyterian Educational Association of the South, and a member of the National Educational Association; Dr. Frank Baker, president of the Gammon

Institute at Lavras, Brazil; Dr. J. B. Bisceglia of the Italian Missionary at Kansas City, Mo.; and Rev. Frank W. Price, Jr., professor at Nanking Theological Seminary, China, and one of the most prominent young Presbyterian missionaries in the Orient.

WALLACE J. MINSHULL.

Dr. H. Paul Douglass Begins New Work

The Bulletin of the Federal Council of the Churches of Christ in America announces that Dr. H. Paul Douglass, the executive secretary of the council's new "Commission for the Study of Christian Unity" is devoting his first few weeks in office "partly to interpreting the significance of the ecumenical conference at Oxford and Edinburgh last summer and partly to the preparation of literature which will be useful in creating a wider understanding of the need for and the possibilities of a greater Christian unity in our own country."

Builder of 'Rosenward Schools' Announces Retirement

S. L. Smith, widely known especially throughout the south, as the agent of the Rosenwald Fund in building public schools for Negroes, has just announced his retirement from the work of the fund. He has been immediately responsible for the erection of 5,358 schools in 833 counties of 15 southern states. In recognition of his services testimonial dinners were given for him in Chicago and Nashville, on Nov. 13 and 16 respectively, to which trustees and officers of the Rosenwald Fund and southern leaders of both races were invited.

Federal Council Urges Church Cooperation with Census

At the invitation of the federal government the Federal Council is actively urging local churches to cooperate with the government in the unemployment census which is now under way. It is suggested that "since the unemployment census is an entirely voluntary one, churches can render a valuable service by encouraging citizens to give prompt response to the questions on the report cards which will be distributed through postoffices."

Campaign for Spanish Children Relief

The North American Committee to Aid Spanish Democracy is conducting during the week of Dec. 5-12 a Spanish Children's Christmas Campaign. In every part of the country an effort will be made to call attention to the need of the children and to what the committee is doing in the way of establishing and supporting homes for refugee children and in supplying food for civilians.

Dr. E. Stanley Jones Will Return to India

Because the war situation has made it impossible for Dr. E. Stanley Jones to resume his mission in China, Dr. Jones, who is now on the Philippines, plans to return to India late in December.

Methodist Social Service Body Will Face Current Problems

At the eastern regional conference of the Methodist Federation for Social Service, to be held at Union Seminary Dec. 3-4, Reinhold Niebuhr, Halford E. Luccock and Harry F. Ward will consider the theme, "What We Are Up Against."

Florida Governor Stirs Protests

Statement Approving Summary Action Against Advocates of 'Overthrow of Government' Draws Heavy Fire

(Correspondence from Georgia and Florida)

TAMPA, Nov. 20.—Florida's newspapers, which are mostly liberal and progressive, have flayed the bungling utterance of Gov. Fred P. Cone when he told Rev. James Myers, industrial secretary of the Federal Council of Churches, that his opinion was "a man ought to be hung on a tree if he advocates the overthrow of government." Protests to the chief executive from churchmen and other leaders throughout the state were immediately forthcoming.

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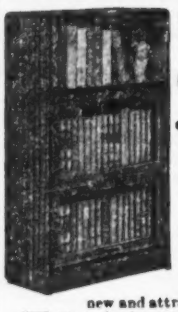

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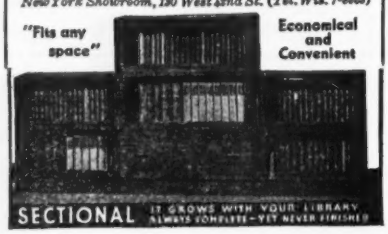

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Governor Cone carried a box of grapefruit to the office of Mayor LaGuardia hoping to advance the state's chief crop—citrus—and have a friendly chat with the "Little Flower." He was rebuffed, told that the mayor was "too busy" to see him. Instead, the mayor saw the football team from Texas Christian University. Governor Cone sent his grapefruit gift to an institution, and, as the *Jacksonville Journal* recorded, proceeded to give the state the worst kind of publicity it could have in a nationwide spotlight. Cone, no liberal in any sense, has been looked upon as an astute politician with a rustic technique, but his utterances in the east bounced back on him with what must have struck him as surprising punch.

* * *

Latin Population of Tampa Favors L yalists

Tampa's Latin population of 45,000 is almost unanimously supporting the loyalist cause in Spain. Public collections for war supplies have been taken on several occasions and large crowds have demonstrated in public meetings and parades for the republican cause in Spain. Recently Rev. F. David Sholin, Canadian representatives of an interdenominational missionary group, who has spent seven years in Spain as a missionary, studying the internal life of the country from the time of the establishing of the republic, through the period of opposition from the Roman Catholic hierarchy and fascist forces, and through the rebellion and ghastly civil war, addressed a number of mass meetings in Tampa. He discussed the political progress in Spain and preached the gospel to multitudes of Latins who had had no favorable contacts with evangelical Christianity. Several missionaries reported that these meetings, which established a common ground of sympathy and understanding between Tampa's Latins and the Latin peoples involved in the Old World struggles for democracy and freedom, had done more to advance evangelical work than anything in recent times.

* * *

Florida Congregationalists Hold Conferences

Florida Congregational Churches met this year in three groups. The southeast coast unit met at Miami, Oct. 26, the northeastern coast unit met at Daytona Beach on the same day, and the south central unit met Oct. 27-28 at Winter Park. Rev. Edwin C. Gillette, Jacksonville, is executive secretary of the Florida Congregational conference. Small in membership, the Congregational churches are exerting a steady pressure in the state for an advanced Christian social conscience.

* * *

Georgia Southern Methodists Favor Unification

North Georgia Methodists, in annual conference at this time in Atlanta, will vote for unification of all Methodist bodies in America, according to tests of sentiment among the delegates. Pastoral assignments for 350 affiliated pastors. serving 150,000 Methodists of north Georgia, election of delegates to the general conference in Birmingham next May and the adoption of a budget for the coming church year will absorb the thought of the conference. Bishop Frank Smith, Houston, Tex., will be the keynote speaker.

Bishop William N. Ainsworth, Macon, will preside over the conference, and it will likely be his last appearance in such a position, since he plans to retire next spring.

* * *

Dr. Buttrick to Give Lectures At Emory University

Dr. George A. Buttrick, New York City, is the speaker at Emory University for the annual Religious Emphasis week this year. The services will run from Jan. 10 to 14. The annual religious emphasis program, under the direction of the students, is always popular with the students and many of the leading ministers of America have been guest speakers at the university. The speaker last year was Dr. Sockman, New York City. Dr. Buttrick's theme this year will be "Prayer."

* * *

Baptists in Georgia Show Progress

Georgia Baptists, in session this year in Macon, found the work of the churches in better condition than in former years. Baptist educational institutions in the state show financial gains. Mercer University reported $50,000 recently subscribed toward a new science hall.

Evangelism was stressed by Dr. William Howard Faust, director of evangelism for Georgia. He is leading in the promotion of evangelistic preaching missions over the entire state.

* * *

Disciples Lead Fight On Dog-Racing

Florida Christian churches met in their annual convention in Orlando, Nov. 9-11. The Christians voted hearty endorsement of a crusade against dog track racing and various forms of racketeering that are common in the state. Rev. J. E. Barbee, pastor of Riverside Christian Church, Jacksonville, who recently led a successful fight against slot-machines and had the Florida legislature outlaw them, is organizing his forces against dog tracks and various forms of petty racketeering found in the state. He is seeking the creation of a strong committee in every city and town in Florida to cooperate with the state headquarters maintained in Jacksonville.

Rev. Frank B. Harlow, pastor of Boulevard Christian Church, Miami, heads the denomination for the new year.

* * *

And So Forth

There have been a number of recent pastoral changes. Dr. Luther B. Grice, for nine years pastor of the First Baptist Church, DeLand, Fla., and associate professor at Stetson University, goes to First Baptist Church, Wheaton, Ill. Dr. Grice is a graduate of Yale.

Dr. J. Powell Tucker has been called to the pastorate of the First Baptist Church, Orlando, Fla., from the First Church, Raleigh, N. C. He has accepted the call.

Dr. John L. Horton, for the past four years pastor of the First Methodist Church, South, St. Petersburg, Fla. has transferred to First Methodist Church, South, Memphis, Tenn. Dr. Horton succeeded in reducing the St. Petersburg church debt by more than $100,000 while pastor. It is one of the finest buildings in the south.

Dr. J. Dean Adcock has gone from First Baptist Church, Orlando, Fla., to Fifth Avenue Baptist Church, St. Petersburg, Fla. He was pastor of the Orlando church 19 years.

ADIEL J. MONCRIEF, JR.

Japan Put On Wartime Basis

Every Branch of Government Made to Serve Military End—Churches Feel Pressure—Kagawa Memorial

(Correspondence from Japan)

TOKYO, Nov. 3.—Today the nation is celebrating the memory of the great emperor Meiji. The splendid achievements of his long reign were in a measure the reflection of his own character. Open-minded and international in outlook, he surrounded himself with the most liberal leaders of his day in laying the foundations of modern Japan.

Now, under the pressure of the conflict on the mainland, all the present trends of political and social life are toward more and more complete solidarity. The cabinet has been implemented by an advisory council which includes among its ten members the ablest minds in the financial, industrial and military fields, as well as official representatives of the political parties. Yasui, the minister of education, resigned, and in his place Marquis Kido was appointed. An indication of the policy of the department was given by his words of acceptance: "I shall devote all my energy to coping with the China situation."

* * *

Whole Country to Go On War Basis

But these comparatively minor political changes are likely to be superseded in the near future by the establishment of the "imperial headquarters," which means a total reorganization of the internal life of the nation on a war basis. All other organs of government would become subordinate to the direct authority of the emperor and a small body of counselors, chiefly military and naval. No such state of affairs has existed since 1904, when Japan was waging a declared war against Russia, and the local papers are full of discussions as to the probable implications of the change.

* * *

Industry Being Rapidly Reorganized

Industrial reorganization goes on apace. The list of prohibited imports has been much extended. The International Electric Communications Co. Ltd has taken over the entire service of overseas cables, telegraphs, telephones, telephotograph and radio broadcasting, under stringent government control. Another company has been organized to coordinate the production of electric power. In the financial world there has been recently taking place a new grouping known as the "Four Financial Cliques," and these are now to be tied into the Bank of Japan, the Yokohama Specie Bank and the treasury department for unified control. There is a general air of optimism as to finance, with a rapid absorption of the current bonds. The postoffices are selling "baby bonds" in small denominations to the public.

* * *

State Control of Farming Is Threatened

It is easier to organize industry than farming, but an agrarian survey is now under way in 30 prefectures preliminary to probable "state control over production, distribution, financing and labor in fishing and farming areas." If this is to mean really a new deal for the Japanese farmers, as the government announces it will, it is to be welcomed, but thus far all such trends have done little to relieve the exploitation of these simple-minded folk.

* * *

Churches Aid State in 'Psychological Mobilization'

Psychological unification was stimulated by the recent observance of "Spiritual Mobilization Week" throughout the entire nation, with a program emphasizing loyalty in spirit and simplicity in living.

All the religions of the country have been federated in a new organization known as the Unity League *(Dai-do-Remmei)* of which Rev. M. Tomita the newly elected moderator of the Church of Christ in Japan is one of the vice-presidents. It remains to be seen whether this organization will have permanence and an active program. The Buddhist federation has launched a campaign of "Patriotic Education through Music," and *Young East*, the liberal organ of Buddhism, devotes its current issue to a rationale of Japan's position, intended for foreign readers.

* * *

Mohammedanism Has First Tokyo Mosque

Tokyo now has its first Mohammedan mosque, but since its promoter is a white Russian, its religious significance is somewhat in question. Pan-Asiaism found recent expression in a lecture meeting at which

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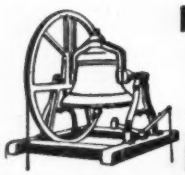

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* * *

Churches Under Double Tension

The Christian churches are under double tension, for they have their essential relationships both at home and abroad—and besides, there are the terrific ethical and spiritual dilemmas. Particularly do hasty actions and expressions of opinion from abroad sweep down on the little Christian communions like angry hurricanes subjecting them to doubt and suspicion from Japanese society at large. For instance when the Archbishop of Canterbury presided at an anti-Japanese mass meeting in London to protest alleged deliberate killing of noncombatants, a thing that is indignantly denied by all Japanese, the immediate repercussion on the *Sei Ko Kwai,* the denomination affiliated with the Church of England, was very severe.

* * *

Roman Catholics Confused by Vatican Reports

The Roman Catholics, encouraged by a purported encyclical from the pope, issued a statement of their loyalty and cooperation with the government, and the next day the Vatican denied the issuance of the encyclical. In any case it was so adroitly worded as to encourage Japan to wage war against communism in China and at the same time to encourage China to be patient till she shall have swallowed up and digested the alien force!

* * *

Protestants Conducting Evangelistic Missions

In the meantime most of the churches are carrying on their usual work. The autumn is the time for active propagation of the Christian message in public meetings. Every denomination is pressing its evangelistic work. The Lutherans have a national campaign under way. At the annual meeting of the Church of Christ in Japan a forward movement was undertaken which will reach every church in the denomination. All the Protestant organizations in Osaka are combining in one effort.

* * *

Kagawa's Shed Becomes Memorial

The shabby six foot square shed in which Kagawa lived and worked for fourteen years in the slums of Kobe was about to be swept away in a program of municipal reconstruction, when it was rescued by a group of his friends and is now given a permanent place in the garden of the Good Neighbor Kindergarten in Kobe, as a memorial to his dauntless spirit in "crossing the deathline."

* * *

And So Forth

At the 53rd annual meeting of the Congregational churches a new form of organization was adopted. It was decided to have a chairman, whose functions though merely advisory will naturally contribute toward centralization. Rev. K. Nishio, a tried leader, was chosen as the first chairman. The influential board of trustees has been reduced to eight in number, and by common consent the elder statesmen have stepped aside and smoothly shifted the load onto younger shoulders by electing to seven of the eight places men who are under 50 years of age.

The Baptist churches, too, are in process of reorganizing their legal holding body, and of moving on to complete self-support. Kwanto Gakuin, the Baptist college in Yokohama, has adopted a three-year plan for full financial independence.

The celebration this week of the 60th anniversary of the founding of Meiji Gakuin, the Presbyterian-Reformed college in Tokyo, has given fresh prominence to the excellent work done by this institution for three generations.

At Aoyama Gakuin in Tokyo the autumn term of the laymen's training course is being successfully carried on. Under the inspiration of Dr. Kagawa's leadership this union training institute with nightly sessions over a period of two months helps train men and women for work in city churches, and for other types of urban evangelism. It is the city counterpart of the better known rural gospel schools held throughout the country.

Dr. John Batchelor came to Japan 58 years ago and gave his long life to the evangelization of the fast-disappearing Ainu people in Hokkwaido. In a remote village where 45 years ago he opened work there has now been erected a memorial church by the gifts of the Ainu Christians, and Dr. Batchelor was present to dedicate it.

Miss Susan Pratt after serving for 37 years as head of the Union Woman's Training School in Yokohama has retired. Her place has been taken by Rev. K. Mori, pastor of the Shiloh Church, Yokohama.

CHARLES IGLEHART.

Students to Meet

Youth of Three Methodist Denominations to Gather in St. Louis

Interpreted as "leading the way to a united American Methodism" is the first National Methodist Student Conference, which will be held in St. Louis, Mo., at the Centenary Methodist Episcopal Church, South, Dec. 28-31. The conference involves cooperation of three branches of Methodism—the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. This delegated conference of 1,000 Methodist college and university students and adult counselors is being called by a college student committee under the auspices of the boards of education of the three churches involved.

Conference to Function Through Commissions

The purpose of the conference will be accomplished through seven commissions, with a notable group of men assembled to lead them, as follows:

(1) The commission on "The Nature of God and the Relationship of the Individual to Him," to be led by Dr. N. C. McPherson of the Board of Christian Education of the Methodist Episcopal Church, South; (2) "Jesus, the Revelation of God, and a Way of Life" under the leadership of Prof. Thomas Kepler of Lawrence College, Appleton, Wis.; (3) The commission on "Sources of Power and the Means of Finding Them," led by Prof. Elmer Leslie of Boston University school of theology; (4) The commission on "Christian Personality and Social Activity," with Rev. Gilbert Cox of Fort Collins, Colo., as leader; (5) "Chris-

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tian Living on the Campus" under the leadership of Dr. L. F. Sensabaugh, director of religious activities, Southern Methodist University, Dallas, Tex.; (6) "The Nature and Mission of the Church and Our Relationship to It," led by Dr. Harold Case of Topeka, Kan.; and (7) The commission on "The World Mission of the Christian Religion," led by Rev. T. T. Brumbaugh, director of the Wesley Foundation of Japan.

Notable Platform Speakers

The chief platform speakers represent outstanding preachers of the three churches. Dr. E. F. Tittle, pastor of the First Methodist Episcopal Church of Evanston, Ill., will speak on "The Nature and Reality of God." Dr. W. A. Smart of Emory University will have as his subject "United Christian Action in a Changing World." Bishop James C. Baker will use "The Meaning of Jesus for Students Today" as his topic. Dean Howard Thurman of Howard University will address the conference on "Sources of Power for Christian Action." Bishop Paul B. Kern of the Methodist Episcopal Church, South, will discuss "The Church in a Changing World." Rev. T. T. Brumbaugh will speak on "The World Mission of the Christian Religion." Dr. Harold C. Case will give the closing address of the conference on "Living Together."

Rev. Harold Metzner of Waterville, Me., will have charge of the worship services for the conference, while President Nelson P. Horn of Baker University is to lead the forum discussions.

Southern Methodists Giving Large Majority for Union

Thirty-three of the 49 annual conferences of the Methodist Episcopal Church, South, have voted 6,112 to 965 for the adoption of the pending plan of unification between that church, and the Methodist Episcopal and Methodist Protestant churches. So far only one conference has failed to vote affirmatively. That is the North Mississippi, which last week voted to reject, 125 to 117. Other conferences in the deep south have approved the plan. South Georgia did so by a vote of 262 to 53; Upper South Carolina, by a vote of 151 to 106; and North Alabama, 344 to 100. South Carolina, Mississippi, Alabama and Louisiana are yet to vote. The following conferences have given unanimous endorsement: Czechoslovakia, Belgium, Northwest, New Mexico, Little Rock and Arizona. Adoption of the plan, according to the law of the southern church, will require a three-fourths vote of the members of the annual conferences and a two-thirds majority in the General Conference, which convenes next May.

American University Honors Bishop McDowell

At their annual meeting the board of trustees of the American University, Washington, D. C., voted to establish the Bishop William Fraser McDowell Chair of Religion. Funds for the endowment of the chair are being sought.

Hanover College Tries To Match Large Gift

Hanover College, Presbyterian institution at Hanover, Ind., is engaged in an effort to raise $200,000 in order to claim a similar amount recently offered by William H. Donner of Philadelphia.

Cleveland Raises Community Fund

Two-Thirds of $3,450,000 Already Subscribed—Reelection of Mayor Pleases Church Groups

(Correspondence from Cleveland)

CLEVELAND, Nov. 22.—As this is written Cleveland is moving toward consummation of its highest annual civic achievement, the raising of a Community Fund which this year has been set at $3,450,000. With three days yet to go two-thirds of the amount has been raised. While the bulk is given by wealthy individuals, corporations and commercial concerns, returns to date show marked increases from industrial workers and suburban residents. At an introductory meeting Dr. Barnett R. Brickner, rabbi of Euclid Avenue Temple, warned of a charity bureaucracy if neighborly giving should fail. "Give once for 100 needs" is the slogan with which solicitors are approaching the task of providing budget resources for more than 100 charitable and social agencies.

* * *

Burton's Election Pleases Church

The reelection of Mayor Harold H. Burton, whose administration has been characterized by efficiency and civic vision, was highly pleasing to church leaders and to voters of nonpartisan interests. Mayor Burton faces immediately the problems of finding emergency relief funds and of continuing prosecution of police officials and labor leaders charged with corruption or extortion.

After a confession of extortion by Harry Barrington, agent for one of the carpenters' unions, Safety Director Eliot Ness has secured indictments against five other union representatives as yet unnamed. Rank and file sentiment seems to support public opinion in the desire to see these charges prosecuted and other evidences of guilt uncovered.

* * *

An Anti-Bingo Crusade

A crusade against "bingo," which has been widely used by cafes to draw patronage, is being supported by the Ministerial Association and the Civic Committee of the Cleveland Church Federation. Syndicate promoters of the use of "bingo" as a gambling medium are furnishing organized resistance. Protests of the churchmen have included the request that churches be not exempted from the ban, as originally suggested.

* * *

Hear Mrs. Roosevelt On 'Peace'

Mrs. Franklin D. Roosevelt and Muriel Lester were two of four speakers heard by Cleveland audiences in Armistice week. Others were Rabbi A. H. Silver, who gave the annual Armistice luncheon address for the American Legion, and Arthur Meighan, former prime minister of Canada, who spoke before the seventh annual civic luncheon opening the automobile show. Meighan advocated equalization of trade conditions and lowering of immigration barriers throughout the world as vital to world peace.

Hymns of the Spirit

This is the new church hymn and service book, prepared by a commission of religious liberals, which is eliciting so much favorable comment in religious and musical circles.

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Mrs. Roosevelt was brought to the city by the Temple Women's Association and spoke in Public Music Hall. She exhorted her audience to use its ingenuity to find methods of achieving world peace and promoting world understanding.

Miss Lester gave the Armistice night address in Old Stone Church under auspices of the Cuyahoga County Youth Council and the Cleveland Church Federation. She urged optimism for world peace, saying there was more organized sentiment everywhere against war today than ever before, despite the seeming inevitability of world conflict. Miss Lester also spoke of her work at Kingsley Hall, London, before more than 200 social welfare workers and met with the local chapter of the Fellowship of Reconciliation.

* * *

Jews Observe Centennial In Cleveland

Greater emphasis upon religious education was urged by leaders in the celebration of 100 years of Jewish life in Cleveland on Nov. 1. Rabbis Barnett R. Brickner and A. H. Silver addressed the community centennial meeting in Public Hall, which was sponsored by the Jewish Community Council. Civic and church organizations joined in the observance.

* * *

Pro- and Anti-Nazi Groups Clash

The extent to which the *Amerikadeutscher Volksbund* is engaged in disseminating nazi propaganda was the subject of a lively and wordy exchange here last week. The *Volksbund,* led by Fritz Kuhn nationally and Martin Kessler locally, found its district meeting Saturday night picketed by representatives of a "Jewish Citizens' Committee" and German-American workers' organizations. The German-American Culture League, representing the anti-nazi faction, countered with a public meeting Sunday evening.

Kuhn's leadership of Germans in America was repudiated by Dr. Erich Von Schroeder, editor of the *Volks Front,* Chicago, and by Dr. Hans Simons, formerly political science professor in Berlin University. Kessler claims the *Volksbund* exists to enlighten the American public about the true state of affairs in Germany and to combat leftists and radicals.

* * *

Chamber of Commerce Backs National Guard

Revelation that the Cleveland Chamber of Commerce is raising $20,000 for Cleveland units of the Ohio national guard has drawn announcement of an investigation by the Civil Liberties Committee of the United States Senate from the chairman, Senator Robert M. LaFollette. An appeal for subscriptions has been addressed to leading citizens by the chamber's committee on military affairs with the statement that the funds are to be used for recreational and social purposes.

O. M. Walton.

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Quezon Considers Dominion Status

Encourages Growing Anti-Independence Sentiment in Philippines—Churches Prepare for Madras

(Special Correspondence)

New York, Nov. 18.—When the people of the Philippines celebrated the second anniversary of the inauguration of the commonwealth government on Nov. 15, President Quezon in Manila reviewed a parade of 13,000 Filipino infantry troops and made an address which, according to a news dispatch in the *New York Times* of the following day, was interpreted by many of his hearers as "a bid for continued relations with the United States." In a press conference two days later, the president said: "If anybody wants a dominion status let him bring it out. If there is any reason why we should not be independent by 1946, we had better start talking about something else." Mr. Quezon also declared that he has not changed his mind on his contention that independence is every bit as practical for 1938 or 1939 as it will be in 1946. But he has not indicated in recent months just how practical he thinks that is. His message to the assembly when it convened last fall, his address on Commonwealth day and his press conference all seem to show that the president is encouraging anti-independence and pro-dominion or commonwealth status advocates to speak their convictions.

During his address after he had reviewed the troops at the Commonwealth celebration, President Quezon turned to United States Commissioner, Paul V. McNutt, and said: "This army that has paraded before us, sir, is not only the Philippine army, it is your army; because under the Independence Act the President of the United States, whom you represent, has power to call it out in defense of the American flag and also because the Filipino people would gladly do so in recognition of what you have done for us."

Still Urge 'Defense' Needs

The administration continues to place primary stress on the national defense part of its program in spite of a belated emphasis on the solution of problems involved in the labor situation and in the conflict between landlords and tenants. The Sino-Japanese war contributes its full share to the arguments in favor of building a "citizen army" and the fear of Japan dampens enthusiasm for independence. That fear may stimulate the public to raise its voice in favor of a continuation of the present status of the government or a dominion relationship with the United States.

Another element in the situation is that the United States has offered independence to the Filipinos under impossible conditions. Our Congress has said in effect: "You may have political freedom at the cost of economic slavery." Forty years ago when the United States entered the Islands nearly three-fourths of all the Philippine trade was with Europe and Asia. The exports were entirely agricultural products. American interests encouraged Filipino farmers to increase the acreage of such crops as sugar and coconuts. The United States Gov-

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ernment in 1909 removed trade restrictions to draw shipments to our country. Now the Islands do almost 85 per cent of their trade with America, and Congress passes an independence act giving the Philippines ten years to regain old markets and readjust her whole agricultural system. That cannot be done. But we have planned to slap on the tariffs just the same.

A joint committee of Filipinos and Americans under the leadership of Prof. John Van A. MacMurray has been studying the tax provisions of the Tydings-McDuffie independence law with a view to finding more equitable trade arrangements. The committee is now en route to America. It is hoped that it will not limit its report to economics but will have something to say about other equally important social factors in the life of the people. Its report is awaited with keen interest.

Prepare for Madras Meeting

Preparations in the Philippines for the Hangchow meeting (now renamed the Madras meeting since official action has been taken to transfer it to India and to hold it December 20 to 30 next year) continue to add purpose and momentum to regular Christian work. Sometimes the staff and committees of the National Christian Council are temporarily interrupted in these preparations, as when Dr. Stanley Jones arrived for his campaign five months earlier than he was expected and when the council was asked by the United States High Commissioner to help find housing facilities for the 4,000 refugees from China. But, nevertheless, they are helping to secure surveys, studies and evaluations of women's organizations, Christian Endeavor societies and Epworth Leagues, religious education, medical work and the like. And they are asking several hundred selected Christians to write brief statements of their ideas about God, Christ, sin, salvation and other items of their faith.

Canvass Need for Missionaries

Furthermore, they have appointed a committee of nine Filipinos to canvass opinion all over the country as to the need of missionaries in the future—how many, what kind and for what special types of services. Thus the leaders of the Filipino church plan to be prepared, not only to make their own contribution to the Madras meeting, but also to know their needs so as to get from that world gathering all the help it may offer.

E. K. Higdon.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

The Barrier

(L. Carillo, J. Parker, James Ellison) (Para) Rex Beach's melodrama of revenge in an Alaskan outpost intermingled with love of young lieutenant for a supposed half-breed girl. Although fists fly, film lacks expected vigor. Chief merits are Carillo's fine character role and beautiful scenery.

For A: Perhaps. For Y: Fair. For C: No.

Gangway

(Jessie Matthews, Nat Pendleton) (British-Gaumont) Handsomely staged and photographed with appealing song and dance numbers by engaging little star. Fast, breezy action, but combination of musical comedy, mystery drama and burlesque not very convincing. Achieves some suspense, and occasional bits of humor.

For A: Perhaps. For Y: Fair. For C: No.

The Great Garrick

(Brian Aherne, de Haviland, Horton) (Warner) Skillfully produced, finely acted, thoroughly delightful and amusing satire based on imaginary episode in life of England's great 18th century actor. Authentic sets, costumes, atmosphere. Aherne does title role with humor and charm.

For A: Excellent. For Y: Excellent. For C: Good if it interests.

The Last Gangster

(Edward Robinson) (MGM) Grim study of ruthless, egotistic "big shot" gangster, confined to Alcatraz. Upon release seeks son and revenge on wife who married again, but contact with boy stirs him to self-sacrifice instead. Unpleasant but absorbing, will told and acted.

For A: Good of kind. For Y: Strong. For C: No.

Nothing Sacred

(Lombard, March, Winninger, Connolly) (MGM) Lavish, well acted, crazy farce about big, bad newspaper exploiting country heroine supposedly dying of radium poisoning. Hilarious mess of brazen faking, comic drunkenness, wisecrack dialogue, sock-to-the-jaw, burlesqued absurdities—and all in technicolor!

For A: Depends on taste. For Y: Doubtful. For C: No.

Second Honeymoon

(Loretta Young, Tyrone Power) (Fox) Elaborate, sophisticated comedy, embroidered with hilarious slapstick as money-flinging, playboy hero re-woos and re-wins ex-wife from her second husband. Latter is a "stuffed shirt" so it's all very gay, and right and proper. Appealing subordinate roles.

For A: Good of kind. For Y: Better not. For C: No.

Spanish Earth

(Contemporary Historians) Stirring, vivid portrayal of Loyalist army's defense of Madrid and environs. Emphasizes need of good soil to guarantee food supply and shows work on irrigation project along with war scenes. Partisan but effective narration by Hemingway, impressive photography.

For A: Fine of kind. For Y: Doubtful. For C: No.

This Way, Please

(Buddy Rogers, Betty Grable, Ned Sparks) (Para) Largely ridiculous hodge-podge set backstage of large movie theater, padded out with slapstick and acts by popular radio stars. Tiresome and incredible action concerns the romantic complications and misunderstandings besetting hero and heroine.

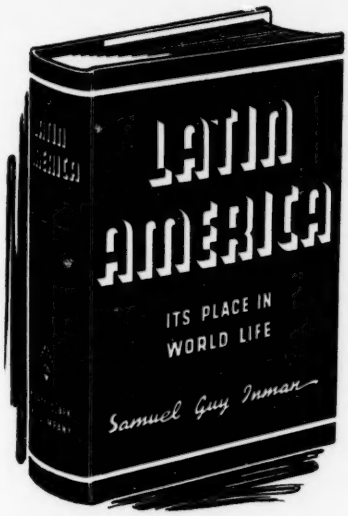
For A: Mediocre. For Y: Passable. For C: Doubtful interest.

Best Family Films

100 Men and a Girl
Heidi
Hoosier Schoolboy
Over the Goal
Hot Water
Merry-Go-Round

Best Films for Adults

Victoria, the Great
It's Love I'm After
Life of Emile Zola
The Prisoner of Zenda
Dr. Syn
The Perfect Specimen



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Dr. Inman was for 15 years instructor in international relations at Columbia University. He has been exchange professor at the University of Chile, and at the national universities of Mexico, Brazil, Uruguay, and in this country at the University of Chicago, Northwestern and Duke University.

Dr. Inman points out that the strong wave of nationalism in the Latin American republics indicates their desire for self-development. They accordingly find themselves involved in domestic and foreign battles, some of which may have repercussions in our own country.

This book is for traveler, student and all who are interested in knowing what is in store for this great Southern Continent—and for us, its nearest neighbor. Recent events in Brazil make this book one of lonely importance.

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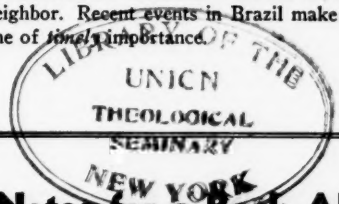

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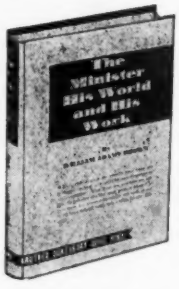

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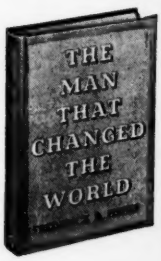

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